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THE

STRANGERS'

EAST INDIAN GUIDE

TO THE

HINDOOSTANEE;

OR

GRAND POPULAR LANGUAGE OF INDIA,

(IMPROPERLY CALLED MOORS.)

BY

JOHN BORTHWICK GILCHRIST, ESQ. LL. D.

AUTHOR OF THE HINDOOSTANEE PHILOLOGY,

INDIAN MONITOR, &c. &c. &c.

"EX MINIMIS INITIIS MAXIMA."

SECOND EDITION.

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1808.

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DEDICATION

TO

THE FIRST EDITION.

TO

GEORGE HILARO BARLOW, ESQ.

MEMBER OF THE SUPREME COUNCIL OF FORT WILLIAM.

SIR,

IN the course of twenty years experience and observation, as I have not met with one individual so critically versed in the grammar and pronunciation of the Hindoostanee language as yourself, nor so perfectly convinced of its utility and importance to the Honourable Company's service, the present dedication is rather an act of justice to your talents, candour, and

discrimination as an Oriental scholar, than the effusion of a mind penetrated, as mine is, with a due sense of your high character and moral worth as a man. If under your auspices the Indian Guide ever acquire that circulation and popularity, for which it is expressly designed, I shall congratulate myself on the selection of a name which combines example with precept, to recommend this little performance to the attention of that public, of which the majority will recognise in this address the genuine dictates of conviction and truth alone, from their own immediate knowledge and estimation of your character.

I have the honour to be,

SIR,

Your most obedient,

humble servant,

JOHN GILCHRIST.

CALCUTTA, July 15, 1802.

ADVERTISEMENT

TO

THE SECOND EDITION.

THE rapid sale of an edition of the "Stranger's Guide," consigned to the Publishers from Bengal, has induced them to prevail on the learned Author to reprint the work in the present form; it being the plainest introduction to the knowledge of Hindoostanee ever published, and most particularly useful to writers, cadets, and gentlemen, on their voyage to India.

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PREFACE.

NOTHING can be so discouraging to the student of a living language in this country, as the chance of being, by future proficiency therein, under the disagreeable necessity of unlearning whatever pronunciation or lessons he may have acquired at the outset of his oriental career. Few of my readers, who are in the smallest degree acquainted with Indian affairs, need now be apprized that they will be exposed to the irksome situation I have just stated, provided they still prefer to this little volume the inaccurate and inadequate performances of my predecessors, as their guides to the Hindoostanee tongue. To them we may apply the following lines with great propriety:

Aut inertes, aut insani, aut quibus egestas imperat,
Qui sibi semitam non sapiunt, alteri monstrant viam.

That it is as easy to learn at first the polished and grammatical style of any speech,

as it can be to acquire its corrupt and barbarous idiom, is a fact which will stand the test of every person's experience through all quarters of the globe, and in none more satisfactorily than among the various nations of Hindoostan. It is true, that such a jargon, as the intelligent writer, quoted in page 8th mentions, may be acquired very imperceptibly, though in reality the trouble is not less in doing this, than the small portion of manly exertion which is requisite, when properly directed, to attain so useful an object as the Hindoostanee language.

The late philological performance of a Mr. Lebedeff, who sojourned as a musician for some years in India, hath, by its appearance in this hemisphere, stamped a real value on Hadley's labours, for he may now comparatively be termed a classic in *Moorish* lore, by the acquisition of a second in that department, much more pernicious to learners than the principal ever could have proved at any period of his reign. It is a melancholy reflexion, that a space of thirty or forty years has rather heaped error upon error in the Hindoostanee publications from the London press, than

evinced the smallest tendency to eradicate them entirely. The presence of a Hindoostanee *Moonshee*, even in the metropolis, has apparently produced as yet no other than the preposterous effect of prefixing to the corrupt dialect of that most useful language, a Bungalee alphabet, although we are informed in the same breath by Hadley's editors, that there is little or no affinity between these two dialects. This, however, is nothing to the discordant medley of Oriental tongues, prepared by Mr. Lebedeff for the instruction of his readers, who will find, by a few months residence in this part of the world, that all their previous labour and pains to acquire its languages by his aid, have proved wholly in vain. To obviate as soon as possible, to the utmost of my ability, so serious and galling a loss of time to my countrymen on their way to India, I have been once more induced to devote my leisure hours to their service. Having the fullest conviction, that no future stage of their progress will afford them cause to upbraid me with the charge here preferred against other authors, for that ignorance and incapacity which are still so evident in all the

successive attempts at a grammar of the grand popular speech of Hindoostan, I can surely feel no hesitation to express my sentiments accordingly,

Feliciter is sapit qui periculo alieno sapit.

The experience of my friends, as well as my own observations, hath fully convinced me, that in a climate like India, we cannot at starting sufficiently shorten and smooth the road to the acquisition of its most useful tongue, I have therefore submitted this abstract to the suffrages of an indulgent public, but with no intention of entering the lists as an author against Mr. Lebedeff, or any such writers, whatever I may do with more creditable opponents. That there are many very respectable individuals, whose stay is too transitory, or whose duties are too laborious and important in India, to admit of other than desultory study, is a truth which every one must allow, as well as the necessity for such persons still possessing a certain knowledge of the Hindoostanee or current tongue. For people in either of those predicaments I may safely recommend these sheets, as they deviate very little from the grammatical rules

observed in my larger works, which many persons cannot always refer to or employ. This advice is offered in the conviction, that the present introduction is on the whole much easier and plainer than any thing yet published on the colloquial speech of India. To superficial students, whose ears cannot accurately discriminate sounds, a reversed vocabulary would rather prove embarrassing at first than useful, it has therefore been omitted, because when leisure, duty, interest, or inclination stimulate any learner's exertions farther than this preliminary step, he will not hesitate to furnish his library with the large Grammar and Linguist, and apply to them with the best effect accordingly. To insert the oriental letters in a scheme like this, would at once defeat the very object of so small a performance, and render it nearly as discouraging, from the intricacy of its character, as a complete Hindoostanee grammar has hitherto been deemed tremendous by its bulk alone. In the multitude of counsellors there may be safety, when these are duly qualified to offer the advice required ; every stranger, therefore, will do well before he follows any, relative to his

own application to the languages, to ask his advisers to translate the following easy sentence in the Hindoostanee or popular language. " Hindee zuban murboot toom seek,ho to seek,ho, pur myn ne aj tuluk yoon hee seek,hee hy."

If this be readily complied with, by furnishing a translation and analysis in writing, the new comer ought implicitly to follow the plan his friends may lay down for the future prosecution of his studies, otherwise he should hesitate, and advert to the fate of the blind leading the blind in any pursuit whatever. At all events, good reader! my solicitude at the very commencement of your literary labours in this country is so far pardonable, as I honestly wish you should trust *neque cæcum ducem, neque amentem consultorem*, in all important matters of this kind.

Were the learner to task his self every day with one page of the Vocabulary, he would soon be master of the whole by heart, and by acquiring only those words first which occur next to the English, he would very quickly lay in a stock of the utmost consequence to a beginner. When these objects have been attained, the mar-

ginal spaces may be appropriated solely to encrease the original store, or to a reversed scheme of the whole, including such remarks and observations, as the learner's progress may enable him occasionally to make on the subject of his studies. As he proceeds, his labour will be smoothed by the pleasing conviction, that almost every word acquired from these sheets may be brought to the profit side of his account at once, without the smallest apprehension of being constrained by experience to insert many items to the score of loss, as he must inevitably do with the most of his acquisitions from Hadley, and others of that stamp.

On the theme of this small work, I feel particular satisfaction in subjoining the following extract from the learned and ingenious philological lucubrations of Mr. H. T. Colebrooke, in the 7th volume of the Asiatic Researches, page 223. "On the subject of the modern dialect of Upper India, I with pleasure refer to the works of Mr. Gilchrist, whose labours have now made it easy to acquire the knowledge of an elegant language, which is used in every part of *Hindoostan* and the *Duk,hin*;

which is the common vehicle of colloquial intercourse among all well-educated natives; and among the illiterate also in many provinces of India; and which is almost every where intelligible to some among the inhabitants of every village.

"Without passing the limits of *Hindoostan*, it would be easy to collect a copious list of different dialects, in the various provinces, which are inhabited by the ten principal *Hindoo* nations. The extensive region, which is nearly defined by the banks of the *Suruswutee* and *Gunga* on the north, and which is strictly limited by the shores of the eastern and western seas towards the south, contains fifty-seven provinces .according to some lists, and eighty-four according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances to be a variety only of some one among the ten principal idioms. Thus *Hindoostanee*, which seems to be the lineal descendant of the *Kanyukoobju*, comprises numerous dialects, from the *Oordoo zuban*, or language of the royal camp and court, to the *barbarous jargon which reciprocal mistakes* have introduced among *European*

gentlemen and their *native servants*. The same tongue, under its more appropriate denomination of *Hindee*, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabick, Persian, and *Sunskrit*, either pure or slightly corrupted, which they contain: and some shades of difference may be also found in the pronunciation, and even in the basis of each dialect." (1)

To enable the Hindoostanee student to judge and decide for his self as soon as possible, after his arrival in this country, I have here also deemed it my duty to insert the very judicious and irrefragable arguments in Mr. W. B. Bayley's Collegial Thesis, just published, on the importance and utility of that language.

" The language which in my proposition I have specified by the name of Hindoostanee, is also frequently denominated Hindee, Oordoo, and Rekhtu. It is com-

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(1) The slight orthographical deviations, in a few words, from Sir William Jones's plan to my own, will surely be pardoned here, as every author has the same right, on such occasions, to make free with mine.

pounded of the Arabic, Persian, and Sunskrit, or B,hak,ha, which last appears to have been in former ages the current language of Hindoostan.

" Owing in some measure to the intercourse of the merchants of Arabia with this country, but more particularly to the frequent invasions of it by the Moosulmans, and their ultimate settlement in it, a considerable number of Arabic and Persian words became engrafted on the original language of the natives, and out of this mixture arose a new language, the Hindoostanee, like a modern superstructure on an ancient foundation.

" By degrees it assumed its present appearance and estimation; and the court of Dihlee made choice of it, as the medium in all affairs depending on colloquial intercourse. Hence its influence gradually spread abroad so widely, that it became universally used in the courts of the Moosulman princes. Many of the native inhabitants also grew familiarized to it, and used it in all concerns, the validity of which did not depend upon written documents.

" As the intercourse and communication of the Moosulmans with the natives of India was greater or less, according to certain circumstances and situations, the Hindoostanee naturally varied considerably, with respect to the prevalence of one or other of the languages composing it. This circumstance will sanction a division of it into three distinct dialects; namely, the pristine, or country; the middle, or familiar; and the learned, or court dialect; each of which are respectively useful in different districts, situations, and families.

" In the first, or pristine dialect, there is a smaller admixture of foreign words; hence this is more nearly related to the original dialects of the country.

" In the second, or familiar dialect, the number of foreign words bears nearly an equal proportion to the original ones.

" In the third, or court dialect, Arabic and Persian words are by far the most numerous.

" It is unnecessary for me to explain the various moral and physical causes, which have rendered the Hindoostanee less prevalent in some parts of India than in others,

since they must be evident to every reflecting mind. This circumstance, however, by no means invalidates my proposition; for although I can grant that particular dialects are spoken by the inhabitants of several districts and provinces of India, yet I assert, that none of them, taken individually, is so generally useful and necessary as the Hindoostanee. Nor will my assertion appear too bold, when it be considered, that however extensive a country may be, and how numerous soever the dialects spoken in it, still the language of its court and metropolis will always be most generally known and understood, and must of consequence be that most worthy of attention and cultivation by foreigners.

" I shall now advert to a few arguments, which I trust will be convincing and satisfactory proofs of the truth of my proposition.

" In the whole of the vast country of Hindoostan, scarce any Moosulman will be found, who does not understand and speak the Hindoostanee.

" Every Hindoo also, of any distinction,

or who has the least connection either with the Moosulman or the British government, is, according to his situation, acquainted, more or less, with this language.

" It is moreover the general medium by which many persons of various foreign nations settled in Hindoostan, communicate their wants and ideas to each other. Of the truth of this, indeed, we ourselves are an evidence, as are the Portugueze, Dutch, French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Persians, Moghuls, and Chinese.

" In almost all the armies of India this appears to be the universally used language; even though many of the individuals composing them, be better acquainted with the dialects peculiar to their respective districts.

" Nearly from Cape Comorin to Kabool, a country about 2000 miles in length, and 1400 in breadth within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Moosulmans, who are not sufficiently conversant in the Hindoostanee; and in many places beyond

the Ganges, this language is current and familiar.

" An accurate knowledge of the customs and manners of a nation, depends principally on an acquaintance with its colloquial languages; and in no country, perhaps, is this knowledge more essential, or a more desirable object of attainment, than in Hindoostan, the inhabitants of which differ so widely in religion, laws, customs and prejudices.

" When the conquerors and rulers of a country are unacquainted with the current speech of their subjects, the natural consequences must evidently be injustice on the one part and disaffection on the other.

" Although in the popular language of any country, there may be a deficiency of books of science, still that language is the most proper and necessary for conducting the affairs of civil government and commerce, of military as well as judicial concerns. I may here observe, that many centuries have not elapsed since the learning, laws, and religion of our own country were preserved and studied in a foreign

language; that language, however, has been superseded by the English, a sufficient proof that the current language of the country was deemed most worthy of cultivation and study.

"Although the Hindoostanee language does not boast of very many prose compositions, or works of science, yet how many elegant tales and beautiful poems have been composed in it! How universally are commercial and military concerns, and even political correspondence of the highest consequence, connected with it, and carried on in it! And in this place, I may observe, that the instructions of the learned natives, and all their disputations and arguments on subjects of literature, are conducted in it; and that in every case, where a native of this country wishes either to compose or to dictate any thing to be written, he constantly arranges his ideas, and explains his meaning, in the Hindoostanee.

"Lastly, a correct and general knowledge of this language greatly facilitates the acquisition of many others, and is the only mean by which we can effectually prevent injustice and imposition.

"If the assertions which I have here made be founded on truth, what argument can be brought to invalidate my proposition? The conclusion from the premises is this; that to the merchant, the traveller, the civil and military officer, the philosopher and physician; in short, to every one who carries on concerns of any moment in India, the Hindoostanee language is more generally necessary and advantageous than any other; and on this account, it ought to be the most cultivated and esteemed."

During the first six months residence in India, I have seldom known the attendance of a native teacher, or Moonshee, upon a scholar, produce much benefit; on the contrary, except in the mere pronunciation of a few letters, such interference generally does a great deal of harm. To those readers who will so far confide in my judgment, as to follow my advice, I shall candidly impart it by desiring them, in the above period to acquire, if possible, the difficult sounds from some of their well-informed European friends; and at the same time to make their selves complete

masters of every word and rule in this minute volume at least, before they sit regularly down to study the language with any Moonshee. Indeed, if they can prevail on their selves to include the Oriental Linguist, or Anti-jargonist, in this counsel, they never will have cause to repent such precaution, as it may save them much vexation, trouble, disgust, a great deal of time, and even some cash, on the score of native instructors, of whom not one in a thousand has sufficient ability and sagacity combined to conduct the studies of a new comer, with propriety and effect, in the Hindoostanee, or any other Oriental tongue. If the assistance, however, of such men be in the beginning unavailing and tormenting, the aid of those among them who have a smattering of English, is still more pernicious and delusive; every scholar, therefore, who intends ultimately to make his self a proficient in Hindoostanee, will find it his interest in many respects to believe, that I expect no adequate advantages, which can instigate me to mislead and deceive him in any pursuit of this kind, by communicating my undisguised

sentiments of these people, on the present occasion, and by deprecating all such premature equivocal aid accordingly.

CALCUTTA,
15th July, 1802.

TO WRITERS AND CADETS.

THAT gentlemen going to India, under the auspices of the Honourable East India Company, may not plead ignorance of existing regulations concerning their servants' acquirement of the oriental languages, the following extracts from the public orders of the Governor-General in Council at Bengal, are now laid before them.

Fort William, Public Department,
Dec. 11, 1798.

"The Right Honourable the Governor-General in Council, considering that the due administration of the internal government and affairs of the Company in Bengal, requires that no civil servant should be nominated to certain offices of trust and responsibility, until it shall have been ascertained that he is sufficiently acquainted with the laws and regulations enacted by the Governor-General in Council, and the several languages, the knowledge of which is requisite for the due discharge of the respective functions of such offices: His Lordship in Council hereby apprizes the civil servants of

the Company in Bengal, that from and after the 1st of January 1801, no servant will be deemed eligible to any of the aforementioned offices, until he shall have passed an examination (the nature of which will be hereafter determined) in the laws and regulations, and in the languages, a knowledge of which is hereby declared to be an indispensable qualification for such respective offices.

" The languages, a knowledge of which will be considered requisite in the several offices in the judicial, revenue, and commercial departments, are—

" For the office of judge, or register, of any court of justice, in the provinces of Bengal, Behar, Orissa, or Benares, the Hindoostanee and the Persian languages.

" For the office of collector of revenue, or of customs, or commercial resident, or salt agent, in the provinces of Bengal or Orissa, the Bengal language.*

" For the office of collector of revenue, or of customs, or commercial resident, or agent, for the provision of opium, in the provinces

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* It has been generally allowed, that a judge in Bengal should also know the local dialect of that province; nor can it be denied, that the collectors, &c. there, would be greatly benefited by adding the Hindoostanee and Persian to the Bengal tongue.

of Behar, or Benares, the Hindoostanee language.

G. H. BARLOW,
Secretary to Government."

To British Officers, and Gentlemen of every description, proceeding to India.

Since the above orders were published, a more regular System of Oriental Education has been adopted by the Bengal government for the civil and military establishments of Bengal, Madras, and Bombay, in all of which, the Hindoostanee (or Moors) has been justly considered an object of primary acquisition and importance, and taught accordingly to all writers and cadets on their arrival in India.

A knowledge of the Hindoostanee is not only essential for every stranger in British India, who must have a personal communication with the natives at large, but, moreover, paves the way for the speedy acquirement of the Persian and other oriental tongues, in that country, where alone they can be generally learned, as local classic languages, through the medium of the Hindoostanee, which is the vernacular speech of the people, and necessarily of all the Moonshees, or native teachers, in Hindoostan.

In the armies, maritime, and domestic affairs of India, no other language than the Hindoostanee is universally spoken or understood; nor is any other required from the cadets now studying it and tactics at the military academies, lately established in the three presidencies of Bengal, Madras, and Bombay.

As several modern and ancient tongues may be deemed both useful and ornamental to men of liberal education in Europe, the Sunskrit, Persian, Arabic, &c. will prove equally so in India; but it should always be recollected, that to every person there, the Hindoostanee is no less indispensable, than a knowledge of English evidently is to the inhabitants of the United Kingdom; and consequently should be treated as the most requisite qualification for gentlemen bound to the East Indies; because they will sooner or later find, that, comparatively, the learned languages are secondary considerations, which may be afterwards acquired in India, with greater facility, less expence, and much more effectually, than they can yet be attained in this country.

If the above reasoning be founded in facts, well known and established for some years past both at home and abroad, the public may reasonably hope, that the oriental departments of the civil and military colleges at Hertford and Marlow, will speedily embrace the Hin-

doostanee as an object of the first consideration to the students destined for India; since we must admit, that however learned our British judges, civil and military officers, might otherwise be, they would all prove now-a-days wholly unfit for their respective offices in our country, without an adequate knowledge of their mother tongue; and the Hindoostanee being exactly to India, what the English language is colloquially to the United Kingdom, or what the Turkish is to that empire, the inference is so very plain, that he who runs may read.

To students who wisely commence their oriental career with the grand popular speech of India, which has hitherto been very undeservedly superseded by the Persian, while degraded and misrepresented under the absurd term of Moorish Jargon, or Moors, all the Works enumerated in the Catalogue will necessarily prove of the highest utility and importance, either at their outset or progress through the most useful, to beginners, of all the Eastern tongues.

Those Publications most essential are inserted first, that should circumstances render economy unavoidable, even in such purchases, three, four, or five only may suffice, till the student can in India more conveniently supply his self

with the rest, also procurable there, as they become requisite in the course of his more advanced studies, at his own expence, when not less willing, and probably more able, to defray every progressive charge of this sort.

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late Professor of the Hindoostanee Language, at the College, Fort William, Calcutta. The whole are particularly useful for Writers, Cadets, and Gentlemen going to the East Indies; being the Books, by which alone the Grand Popular Speech of India (commonly, but erroneously, called the Moors) can be acquired, on the Grammatical Principles now adopted in the Hindoostanee Department of the College.

	£.	s.	d.
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THE

OUTLINES

OR

FIRST PRINCIPLES

OF

HINDOOSTANEE GRAMMAR.

LETTERS.

1. THE Roman letters in the present scheme of writing the Hindoostanee, preserve almost the same powers they actually possess in the Latin language, agreeably to the Scotish pronunciation; and in the most common unexceptionable combinations and sounds in our own tongue. The name of every letter corresponds, as far as possible, with its actual power, that the sound and sense may always prove reciprocal echos to each other, as in this way, hu, i, mu; wu, a, ru, come at once much nearer the words *him*, *war*, than our ridiculous aitch, eye, em, and double u, a, ar, ever can do.

2. The whole express individually *one uniform peculiar sound*, which neither *position* nor combination can *ever alter afterwards*, without some evident mark, or appropriate coalition, for the slightest apparent deviation from this rule, in the very few instances where any can possibly happen.

3. No *mute* nor superfluous characters ever occur *at the end*, nor in any other portion of a word, and two letters are seldom used to express a sound, which can be conveniently effected by one. There are in all 48 useful letters or sounds in this language, agreeably to the following sub-division of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples, the consonants are in general self-evident.

4. The names and powers of the various letters in the Hindoostanee alphabet, arranged on practical principles, as nearly as possible in their natural order of enunciation, organic affinity, and consequent interchangeability, are as follow:

	cull,	*kill,*	*so,*	*wool;*		
I.	u,	i,	*o,*	*oo.*	Short vowels	4
	call,	*there,*	*keel,*	*cole,*	*cool;*	
II.	a,	e,	ee,	o,	oo,	Long vowels 5
	cowl,	*chyle,*				
III.	uo,	y,			Diphthongs	2
						11
	hu, yu, —	*nu, mu, lu, ru;*				
IV.	h, y,	*n,* n, m, l, r.			Semi-vowels and nasals	7
	*su, shu, zu, zhu, chu, ch*ʻ*hu, ju, j*ʻ*hu;*					
V.	s, sh, z, zh, ch, ch ʻh, j, j ʻh.				Palatine-sibilants	8
	*bu, b*ʻ*hu, wu, pu, p*ʻ*hu, fu, vu;*					
VI.	b, b ʻh, w, p, p ʻh, f, v.				Labials	7
	*ku, k*ʻ*hu, khu, qu, gu, g*ʻ*hu, ghu,*					
VII.	k, k ʻh, kh, q, g, g ʻh, gh.				Gutturals	7
	*tu, t*ʻ*hu,* tu, t ʻ*hu, du, d*ʻ*hu,* du, d ʻ*hu;*					
VIII.	t, t ʻh, *t,* *t*ʻh, d, d ʻh, *d,* *d*ʻh.				Dental-platines	8
						48

which in the order of our Alphabet will stand so:

a, b, b ʻh, ch, ch ʻh, d, d ʻh, *d,* *d*ʻh, e, ee, f,
g, g ʻh, gh, h, i, j, j ʻh, k, k ʻh, kh, l, m,
n, *n,* o, *o,* oo, *oo,* p, p ʻh, q, r, s, sh,
t, t ʻh, *t,* *t*ʻh, u, uo, v, w, y, yu, z, zh.

5. U (ă) in *purdu,* a curtain; a (ā) in *rat,* night; e (æ) in *bed,* scripture; y in *ysa,* so; i in *mila,* found; g in *gunge,* o ganges; and perhaps a few others, are very liable to be misconceived by a mere English reader, who allows the delusive name of a letter like i as *eye,* or u as *you,* to mislead him from its short power of ă, ĕe by not seriously attending to the fixed invariable sounds of such letters in 1, 2, and 4, which he must again study attentively,

before he attempts to derive any real benefit from the systematic and consistent plan adopted in this work.

VOWELS.

6. As there are five long vowels, the shorts would be of course in the same proportion, were not i *almost* exactly to both e and ee, what short *ă* or rather u, *o*, *oo*, are respectively to a, o, and oo, in our own and the Hindoostanee language, which, properly speaking, has no way of discriminating *o* and *oo* from each other. All intermediate vocal powers are left to the reader's ear entirely, the extreme long and short sounds only being inserted here.

7. Two combinations, viz. ee, and oo have but one sound each, though necessarily composed of two letters, and *o* is so very short, that I hardly know one instance in our language, except no, so, in common discourse and rapid utterance, pronounced as n*o* n*o*, s*o* s*o*, which can convey an adequate notion of this short sound to the English reader.

DIPHTHONGS.

8. Ou, ow, or rather uo is a proper biliteral diphthong, composed, as far as my ears can distinguish, of u and o in our own word (sound) *su ond*, as they now stand, the former mode is a preposterous position of the letters, which shall no longer destroy the consistency of my scheme,

ou being in opposition to the true analysis u¸o or ă¸o, u¸ŏ.

9. Though *y* be a single vowel apparently, it actually denotes the power of two, *u¸e* or *u¸i*, which pronounced rapidly in *dru¸i dru¸e* gives the *y* of *dry* in question, and amdirably confirms, in the oriental languages, the truth of the above opinion of *u¸o*, being the compression of two distinct sounds, by a rapidity of utterance, almost into one, in the order now assigned them.

CONSONANTS.

10. Y, as a consonant, coalesces with all the vowels, itself excepted, in a peculiar way, whence the useful series yu, ya; yi, ye, yee; y*o*, yo; y*oo*, yoo; yuo, never yy, unless as a distinct vowel and consonant, on such occasions separated thus, *ty¸yar* ready; *ry¸yut* subject, &c. 17 (2). Its name as a consonant is therefore *yu* to distinguish it in the alphabet from y the vowel, or rather diphthong, apparently expressing u¸i, u¸e, or u¸ee, occasionally, which u¸e in conformity to u¸o I have often thought of preferring to y, did not the conveniency of the latter prevent me.

11. C never occurs but as a mere subservient

(2) To preserve the reference and connection between the principles, the reader will recollect to look at 17, and *vice versa* in all other cases, where this may prove requisite.

letter in ch, *i e*, *tsh*, in which also h is nothing else, though of great use as an independent sound elsewhere. This remark extends to sh, zh, kh, gh, likewise, the aspiration being completely obliterated in these compounds, for which we have not any appropriate characters in our alphabet; d, t, r, are very soft lisping letters, like those in *due*, *tube*, *rue*, being quite the reverse of *d*, *t*, *r* in 15.

12. The aspirated consonants will be readily acquired by the rapid and successive pronunciation of abhor, adhere, suddenly dropping the *a*, while repeating merely *b,hor*, *d,here*, but in *ch*, the learner must carefully recollect, there is no aspirate whatever, unless when written *ch,h*.

13. Kh and gh must be pronounced with that vibrative compression, which we generally use to discharge adhesive phlegm from the *throat*, or in gargling *it*, to which the Northumbrians, with those who are said to have a *bur there*, are subject in the pronunciation of r in roll, butter, Rhine; the last would in this way exactly express, in my opinion, the name of this letter in the Persian alphabet.

14. The q will be best attained, as I have often experienced, by lifting the root of the tongue slowly against the throat unruffled, in imitation of a deep liquid interrupted sound of

water guggling from a vessel, with a long narrow neck, or as some authors remark, q is similar to the cawing of a raven. *Qulum* a pen, is merely *kulum*, with the deep liquid q, never *kwulum*, with a servile u or w as in English.

15. The harsh dentals, *d*, *t*, are formed by striking the tip of the tongue forcibly more against the roof of the mouth, than the teeth, and *d* in this way often assumes the force of *ru* in *g,hoda*, pronounced harshly *g,hora*, a horse, and many other words. 11. Where n precedes ch, j, k, g, t, and d, it is exactly such a nasal as we have in words like *sunk*, *sung*, *sand*, *change*, and therefore requires no orthoepical mark here, though particularly discriminated in the Nagree. The n always denotes an approximating power to the French well known nasal in *sans*, *bon*, *soin*, when followed by b, p, and is generally converted, as in our language, at once to m, for it is almost impossible to pronounce *n p* otherwise than *m p*, in *sanp*, *samp*, a snake, &c. The italic *n* denotes the true nasal in my*n*, I, me*n*, in, &c. 17.

ARBITRARY MARKS.

16. The diæresis, when used, prevents the combinations ee, oo, kh, ya, &c. being confounded with e,e, o,o, y,a, s,h, z,h, k,h, g,h,

as distinct letters or aspirates formerly stated, which, occurring contiguously without this mark, might all be very ambiguous and troublesome to the scholar. The hyphen - is often employed to separate the radical from the adventitious portion of words, and will thus be of great use in the Vocabulary.

17. When *y* precedes another vowel, without the diæresis, it becomes *ipso facto* a consonant, whence *ya*, *yo*, &c. are not *y,a*, *y,o*, by analysis u,e,a, u,i,o, but the *ya*, *yo*, of *yawn*, *yoke*. 10. Wherever examples are met with wholly in italics, which thus render the discrimination of *oo*, *o*, *d*, *t*, *r* or *n* troublesome, these will occur in Roman letters *pro loco et tempore* with due effect, as in the names of the letters under 4, viii, and the example *g,hoda* in 15.

SYLLABLES.

18. The number of syllables in any word commonly depends on its number of vowels, thus *a,e,a* came; *sa,e,u* shade; *ma,e,u* substance, have no less than three, according to the system adopted here; it must be confessed, however, that such vocal combinations, in accurate oriental writings, are apt to be written, and in pronunciation to be coalesced into *a,ya*, *sa,yu*, *ma,yu*, in some instances very inconveniently, for the obvious inflexion of words like *beebee-on*, ladies; *lurkee-on*, girls; should

they become *beebyo*n, *l*ur*kyo*n, as in rigid orthographical pronunciation; they probably ought.

19. When two consonants intervene between two vowels, they are commonly divided, but should one only occur, it is given to the last vowel, *bud-lee*, change: *pa-nee*, water: *Sree*, master; *swamee*, a lord; *pran*, life; *gurm*, warm; *usl*, origin; *fusl*, season, have their consonants pronounced as in similar words with us; but these nevertheless often admit of an intermediate short vowel, so *puran*, *gurum*, *usul*, &c.

THE NOUN.

THE ARTICLE.

20. The articles *a*, *the*, as in Latin, are commonly inherent in the simple noun, *kitab la,o*, may signify, according to circumstances, either bring *a* or *the book*.

21. Ek, *one*, sometimes ko,ee, *any*, express the indefinite, *a*, *an*; and woh, *he*, *she*, *it*, *that*; yih, *he*, &c. *this*; hee or ee, *very*, the definite article *the*. In Arabic words, *ul* is used, as *ul*-qoran, *the* koran.

DECLENSION.

22. Nouns are declined like those of both ancient and modern languages, on the twofold principle of inflections and postpositions

combined in one, which still exists among our pronouns *I, me; thou, thee; he, him.* The necessity of the inflection or oblique in all the real cases here, cannot escape the most superficial English scholar, although the mere nouns like—*of a man, to a man, from a man,* can give no adequate idea of pronominal inflection in that tongue.

23. Particles termed, from their apparent preposterous situation, *postpositions*, perform the office of our prepositions, in the formation of the various cases of every noun, which must then appear, if declinable, in the inflection, as our—of *him*, to *him*, from *thee*; never —of *he*, from *thou*.

24. Except the *nom. gen.* and *voc.* the number and names of the various cases depend entirely on the nature of the postpositions, which the learner may subdivide into objective, dative, locative, social, instrumental, ablative, causal, communicative, &c. thereby forming as many cases as he pleases, in the true spirit of logical subdivision.

25. The postpositions so nearly resemble the prepositions of other languages, that none of them require any particular notice here, but *ka*, of, 's, which last is by far the most convenient as the possessive or adjective form, in almost all translations from the Hindoostanee.

26. The *postposition* ka, *of*, *'s*, has not only all the governing qualities of *one* in the Hindoostanee, but is itself a declinable adjunct, that admirably proves the intimate connection between genitive and adjective forms in most languages. As an adjective affix, which every scholar should consider it, *ka*, *ke*, of the masculine, inflection, and plural, becomes in the feminine *kee* for both numbers, without any further inflection, 28.

27. Ka followed by a *masc. sing.* noun, which is not affected by any subsequent postposition, may be termed the nominative or simple possessive case, uorut ka be*t*a, a woman's son, ke, is the same in its inflected or plural state, uorut *ke* be*t*e *ka*, a woman's son'*s* or *of* a woman'*s* son, uorut *ke* dus be*t*e, a woman's ten sons.

28. Kee is the foregoing genitive sign preceding a *sing.* or *plural* feminine noun in every case, murd kee be*t*ee, a man's daughter; murd kee be*t*ee ka be*t*a, a man's daughter's son; murd kee dus be*t*ee, a man's ten daughters, yih kam *kee* kitab hy, this is a book *of* use, or a use-*ful* book; woh k*oo*ch,h kam kee nuhee*n*, that is not *of* any use, or is a *useless* book, 37.

29. The postpositions are simple and compound, the first require the mere inflection of a noun, while the second govern its inflected or feminine genitive. The simple hardly ex-

ceed twelve in number, but the compounds are many, as may be seen in the Anti-jargonist or Grammar.

30. Ka, *of*, *'s*; ko, kune, *to*, *for*; se, sitee, *from*, by, to, with, on; pur, *on*, at; men, *in*, at; and the rest are a species of primitive particles, whose satisfactory deduction is now very difficult; on the contrary sat,h, *with*; pas, *near*; tu,een, *to*, *for*; waste, *for*; age, *before*; hat,h, *hand*; mare, *through*, *from*; lee,e, khatir, *for*, are generally nouns, adjectives or verbs, which require *ke* or *kee* between them and the noun, as by 29 and 34.

31. Raja-*ka*, *of* a prince, or a prince's; raja,on-*se*, *from* princes; raja,on *ke hat,h*, (with verbs of selling) *to* princes, and raja-*ke sat,h*, *with* a prince, ought now to demonstrate the difference of simple and compound postpositions, because the last example, including all such, is merely elliptical of raja,on-*ke* sat,h *men*, *in* princes' *company*, or *in* the *company* of princes, *sat,h* in reality meaning *company*, as *sat,hee* does *a companion*.

32. Almost every word which terminates in *e* may be considered as inflected from *a*, the postpositions therefore that end in *e* are generally mere inflections; raja *ke*, *age*, *before* the prince, when analysed, is raja *ke age men*, *in front of* the prince, *aga*, being a noun which signifies *front*, *van*, *forepart*, &c. g,hur *ke*

peech, he, behind the house, or in the house's rear.

33. Simple postpositions seldom govern the inflected genitive, 56; but compounds frequently require the mere noun or inflection only, the intermediate *ke* being dropt, raja p*as*, *near* a prince; raja, *on age*, *before* princes.

34. When the compound postposition is otherwise a feminine noun, like *turuh*, manner, way; *khatir*, sake, for; *turuf*, side; *nisbut*, relation; the intermediate *ke* becomes *kee*, raja *kee khatir* (ko), *for* (the sake of) a prince; lurkee *kee turuh* (men or *se*,) *like* a girl, on the very same elliptical principles as 32, because were men or *se* added to the last example here, it would be just—*in a* girlish *way*, *or in the manner of a* girl.

35. Although strictly speaking, Two or three Declensions may be found in the Hindoostanee, it will be convenient here to reduce the whole to One, because all feminines, and every noun which does not end in *a*, *u*, with many that do, are declined like raja, a prince, or princes; thus,

	SINGULAR.		PLURAL.	
N.	——	a or the prince.	——	princes.
G.	raja-*ka*, *of* —		raja-on-*ka*, *of*—	
D.	raja-*ko*, *to*, or *for* —		raja-on-*ko*, *to*, or *for*—	
A.	raja-*ko*, ——		raja-on-*ko*, ——	
V.	raja-v. N.		raja-on-v. N.	
A.	raja-*se*, *from-with-by*--		raja-on-*se*, *from-with-by*—	

36. Most nouns in *a* and *u*, instead of being indeclinable in the singular, and preserving these finals in the plural, substitute *e* for them in the first number, and nominative plural, but drop them entirely in every other case of the last number, whence we might also say raje *ka*, of a prince or a prince's; raje *se*, with a prince; raje, princes, raj-*on*, *ko*, to princes, &c. with equal propriety.

37. The inflexion differs from a case by springing at once from the noun's self, whereas a case generally requires, particularly in the *plur.* or where the *sing.* is declinable, not only the inflection, but a postposition also as exemplified repeatedly above. When words are feminine and terminate in *ee*, they assume *an* in the nominative plural, all other feminines take e*n*. Be*t*ee-a*n*, daughters, kitab-e*n*, books, but these affixes a*n*, e*n*, are often dropt, especially when numerals denote the plural, as in 28.

38. All the postpositions have a variety of meanings, which the learner ought carefully to recollect, as he may often meet with *se* and others signifying *from*, *with*, *to*, *by*, *at*, *on*, &c. according to various circumstances, which cannot be adverted to in a work of this kind. Yuha*n*, yiha*n*, eeha*n*, iha*n*, *here*, and wuha*n*, *there*, as adverbs or *nouns* of place, also require *ke*, they commonly denote our *'s* and

the French *chez*, discriminating *this* and *that* abode, when a person has two. Sahib ke yuha*n*, ja,o, sahib ke wuha*n* nuhee*n*, go to the Gentleman's house here, not there.

39. The *voc.* is like the *nom.* and in the *sing.* commonly requires the signs *u,e*, *e*, *he*, *ure*, *uree*, *o*, like ours prefixed, but in the plural the *o* is generally affixed, while *re*, *ree* sometimes also occur so in the singular even, as u,e bap! or bap re! o father, bap re bap, o father father! ma ree ma, o mother mother! yar-o, o friends! raja-o or rajo, o princes! The *accus. post.* is often omitted, and has with us no meaning, lurkee *(ko)* mut maro, do not beat (to) the girl.

GENDER.

40. Males and females are naturally masculine and feminine, *whatever* their *terminations* may be; *ee*, *t*, *sh*, are in general feminine, while *a*, *u*, and all the rest, there being no neuter in Hindoostanee, may be treated as masculine finals, till the scholar learns the reverse from practice, the Grammar, and Dictionary.

41. Feminines are formed from masculines by substituting *for*-or adding *ee*, *in*, *un*, *nee*, &c. *to* their finals, as per Grammar, p. 50. Lurk*a*, a boy, lurk*ee*, a girl; d,hob*ee*, a washer-*man*, d,hob*in*, a washer-*woman*; sher, a tiger, sher-*nee*, a tigress.

42. *Nur* occasionally denotes the *he*, and *madu* the *she*, as in Persian. There are some nouns like *admee*, homo; *usamee*, a client; which have the common gender as applicable to either sex, and many others are doubtful, *fikr*, care: *jan*, life; *tukrar*, repetition, *lufz*, a word, &c. appearing sometimes in one gender, and at other times in another, among the best speakers and writers of Hindoostanee. A few words, viz. *ma*, a mother; *bap*, a father; *murd*, a man; *uorut*, a woman, as in other tongues, have no literal affinity in their genders.

ADJECTIVES.

43. Adjectives are declined exactly as substantives having the same termination, they are consequently subject to inflection, like *ka*, *ke*, *kee*, and when used as *nouns* they can assume the plural inflection, *on*, but not otherwise, 26, 36.

	a	a,	boy;		e,	e,	boys.
gor-	lurk-	a fair		gor-	lurk-	fair	
	ee	ee,	girl;		ee	ee-*an*,	girls.

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	e	man's			*on*		men.
gor-	*ka*, a fair,			gor-	*se*, *from* fair		
	ee	woman's;			ee-*on*		women.

44. Ordinals require the addition of *wan* to the cardinals, whence,

	wa*n*-	a	boy;		we*n*	e,	boy.
dus-	lurk-	the tenth		dus-	lurk-	*se*, *from* the 10th	
	wee*n*-	ee,	girl;		wee*n*	ee,	girl.

45. The adjunct of similitude sa, se, see, so*n*, denoting *like*, *ly*, *ish*, resembles *ka*, as an adjective particle of infinite use in the Hindoostanee, being commonly affixed to one or other of the pronominals in their correlative series, thus, *ysa*, *wysa*, *kysa*, *jysa*, *tysa*, all of which, as well as others, for which we have no room here, may be resolvable into is-*sa*, *like* this; *oos*-sa, like *that*; kis-*sa*, *like what*, &c. on the very same principle with buttee becoming batee, *a candle*; chuddur, chadur, *a sheet*, &c. 67.

46. When compounded with adjectives, it does not require in them any inflexion, kala-*sa*, black*ish*, with nouns it commonly does.

	sa lurka,	boy;	*see* lurkee, girl.
lurke-	a child*ish*	lurkee	a girl*ish*
	see lurkee;	girl;	*sa* lurka, boy.

47. The *comp*. and *super*. degrees, being best formed by *se*, *men se*, *sub se*, the reader can form these at pleasure, either in this way, woh mooj,h se b,hula hy, he is *better* than me, of those fair ones she is the fairest, *oo*n goree,o*n* me*n* yih sub se goree hy; or by *inserting more*, *very*, &c. the boy is very fair, yih lurka *buhot* gora hy.

lurke	lurkee	goree	girl	boy.
	se	hy, the	is fairer *than* the	
lurkee	lurka	gora	boy	girl.

gore	gora	gora,	boy,	
	se or sub se	the fairest		&c.
goree	goree	goree	girl,	

are sufficient in the mean time to shew the regimen and concord here.

48. When comparison relates to an individual, or one of many, ka intervenes. Ungoor ka sa ch,hala, a blister like a single grape, ungoor sa ny,a gosht, new flesh like a cluster of grapes, or the granulations of a wound. Expertness, however, in the proper use of ka and sa, on such occasions, can be gained by great practice and experience alone.

49. The cardinal numbers are declined like other nouns, with this peculiarity, that both the vocative and inflection are often substituted for the mere *nominative*, thus, teen, teeno, teen*on*, seem all to denote *three*, *the three*, although used adjectively and with nouns, they occur so, *teen*on, *fuqeer*on *se*, from *the* three mendicants, perhaps definitely.

50. These numerals are not in fact the only words of the above description, as *burs*on, *di-*non, *muheen*on, *puhr*on, and such inflections frequently supplant the *nom. pl. burus*, years; *din*, days; *muheene*, months; *puhur*, watches, in expressions like *burs*on goozre, *years* have elapsed. 67.

THE PRONOUNS.

PERSONAL.

51. *First Person.*

SINGULAR.				PLURAL.			
N. myn, I.				—— we.			
G. me-*ra*, my, mine, or *of*—				*ara*, our, *of*—			
D.	mooj,h-	*e* or *ko*, *to*—	me.	hum-	en or *ko*, *to*—	us.	
A.		*ko* or *e*,——			*ko* or en,——		
V.		v. N.			v. N.		
A.		*se*, *from-with-by*—			*se*, *from-with-by*—		

52. *Second Person.*

SINGULAR.				PLURAL.			
N. too or tyn, thou.				—— ye, or —			
G. te-*ra*, thy, thine, or *of*—				*ara*, your, *of*—			
D.	tooj,h-	*ko* or *e*, *to*—	thee.	toomh.	*en* or *ko*, *to*—	you.	
A.		*e* or *ko*,——			*ko* or en,——		
V.		v. N.			v. N.		
A.		*se*, *from-with-by*—			*se*, *from-with-by*—		

53. *Third Person Proximate.*

N. yih, he, she, it, this, the.				ye, they, these.			
G.	is-	*ka*, his, her, its or *of*—	him, her, it.	inh.	*ka*, their or *of*—	them, these.	
D.		*e* or *ko*, *to*—			*en* or *ko*, *to*—		
A.		*ko* or *e*,——			*ko* or en,——		
V.		v. N.			v N.		
A.		*se*, *from-with-by*—			*se*, *from-with-by*—		

54. *Third Person Remote.*

N. wooh, he, &c. v. *yih*.				we, they, those.			
G.	oos	*ka*, his, &c. *of*—	him, that, &c.	oonh-	*ka*, their, *of*—	them, those.	
D.		*e* or *ko*, *to*—			*en* or *ko*, *to*—		
A.		*ko* or *e*,——			*ko* or en,——		
V.		v. N.			v. N.		
A.		*se*, *from-with-by*—			*se*, *from-with-by*—		

55. REFLECTIVE.

N. ap, self, I thou, &c. he, she, &c.
G. up-*na*, &c. ap-*ka*, &c. self, own, my, thy, his, our, your, &c.

D.	ap- or upne,	*ko*, *to* self, &c.	me, thee, &c.
A		*ko* ;	self, me, &c.
V.		v. N.	
A.		*se from*, &c.	self, &c.

This last is the same in both numbers, and applicable to *I*, *we*, *you*, *he*, *as well* as to *self*, *selves*, *my own*, *his own*, *their own*, *&c. &c. &c.*

56. The Genitive or possessive form above, inflected so—*ra*, *re*, *ree*, *na*, *ne*, *nee*, (as *ka*, *ke*, *kee*,) is not only used adjectively, but personally even in preference to the others, which may in general be accounted for by the inflected or feminine genitive being required before compound postpositions, *mere* tu¸ee*n* kuha, he told *me*. Mere or m*oo*j¸h pur, *on me*. 33. Te-*ree* turuf, towards thee, never m*oo*j¸h ke-or mere-ke tu¸ee*n*, except where another word intervenes, m*oo*j¸h sipahee ke tu¸ee*n*, to me a soldier.

57. The final *h*, after t*oo*m*h*, in*h*, and all the pronominals, is very arbitrarily inserted, and by the moderns much omitted, especially in speech. All these *plur*. inflections also assume and reject o*n* almost at pleasure, as hum, humo*n* ; t*oo*m, t*oo*mho*n*, no doubt to discriminate occasionally a complete plural or real pronoun, from a respectful singular or an adjective thus,

*oo*n (never *co*nho*n*) lurko*n* se k,helo, play with *those* boys; my*n* *oo*nho*n* (or *oo*n) se nuhee*n* k,heloonga, I will not play with *them*.

INTERROGATIVE.

58. EXAMPLE I.

	SINGULAR.		PLURAL.	
N.	kuon, who? which? what?		kuon, what? which? &c.	
G.	kis-	*ka*, whose, *of*—	whom. kinh- *ka*, whose, *of*—	whom?
D.		*ko*, or *e*, *to*—	*en*, or *ko*, *to*—	
A.		*e* or *ko*,——	*ko* or *en*,——	
V.		v. N.	v. N.	
A.		*se*, *from-with-by*—	*se*, *from-with-by*—	

59. EXAMPLE II. WHICH HAS NO PLURAL.

N. kya, which, what?

G., D., A., V., A. kahe- { *ka*, *of*— / *ko*, *to*— / *ko*,—— / v. N. / *se*, *from*. } which? what? &c.

RELATIVE.

60.	SINGULAR.		PLURAL.	
N.	juon, who, *or* which.		juon, who, *or* what.	
G.	jis-	*ka*, whose, or *of*— whom, &c.	jinh- *ka*, whose, *of*— whom, &c.	
D.		*e* or *ko*, *to*—	*en* or *ko*, *to*—	
A.		*ko* or *e*,——	*ko* or *en*,——	
V.		v. N.	v. N.	
A.		*se*, *from-with-by*—	*se*, *from-with-by*—	

CORRELATIVE.

61.				
N.	tuon, that this, he, she, it.		tuon, they, these, those.	
G.	tis-	*ka*, his, or *of*— him, her, &c.	tinh- *ka*, their, or *of*— them, &c.	
D.		*ko*, or *e*, *to*—	*ko*, or *en*, *to*—	
A.		*e*, or *ko*,——	*en*, or *ko*,——	
V.		v. N.	v. N.	
A.		*se*, *from*—	*se*, *from*—	

PRONOMINAL ADJECTIVES.

62.

N. ko,ee;

G.	kisee	*ka, of*—	a, an	kooch,h,	kisoo-	*ka, of*—	some,
D.		*ko, to*—	any one,			*ko, to*—	little,
A.		*ko,*—	person,			*ko,* ——	few,
V.		v. N.	body			v. N.	persons,
A.		*se, from*—	*or* thing,			*se, from*-	bodies*or* things.

63. *Kon* or *ko*, *ke*, *jo*, *je*, *so*, *te*, ko,*oo*, are still in use for *kuon*, &c. especially *jo*, *so*, which are in truth even more familiar than *juon*, *tuon*, and must be employed accordingly. In negative sentences the interrogatives are used as relatives, nu my*n* janta hoo*n* ki w*o*h kuon hy, nu my*n* janta ki w*o*h kya kuhta hy, I neither know who he is, nor what he says. Kisee, kisoo, are used promiscuously: in all the foregoing pronominals, o*n* is added and h dropt just as in 57.

64. The learner will recollect that in such sentences, too requires ka; t*oo*m, ke; and that when a noun intervenes, *kuon*, ko,ee, &c. are frequently uninflected. T*oo*m *kuon* sahib *ke* nuokur ho? what gentleman's servant are you? Too ko,ee sahib *ka* nuokur hy? art thou any gentleman's servant? Too ujub turih ka luon*d*a hy, thou art a strange brat. T*oo*m zor tumashe ke lu*r*ke ho, you are a very comical boy. My*n* upne bap ka be*t*a hoo*n*, or hum upne bap ke be*t*e hy*n*, may both mean, I am the son of my father, notwithstanding the evident difference of construction, from the preposterous method

of honouring ones self in such expressions with the *plur*. for the *sing*. number. Among us no gentleman would *now* say, *you was* (for *were*) taught, speaking to one person, and the natives do the same with *we* for I.

65. The scholar cannot too often observe, that the genitive here is also a possessive or adjective pronoun, which may always be made still more obvious in the whole series by affixing *ka*, as an inherent component part of all the pronouns, with which this declinable commodious particle can assimilate, instead of the *ra*, *na*, already discussed. *Oo*ska, *oo*skee, kiska, kiske, *kiskee*, resemble the Latin suus, sua, cujus, *cuja*, and jinho*n* k-*a*-*e*-*ee*, *quorum*, *quarum*.

66. Every genitive, as well as all pronominal words in *a*, whether this termination prove innate or adventitious, may be treated as adjectives, agreeably to the rule 43. My*n* and ty*n* are perhaps the only declinable words which the affix *ne* does not put in the oblique. My*n* ne dee,a, I gave; ty*n* ne lee,a, thou took, of which hereafter in the Exercises.

67. M*oo*j,h—t*oo*j,h—hum—t*oo*m—kuon—juon-tuon—ko,ee—k*oo*ch,h—*sa*-*se* or *see* are all in great use for—*like* me, thee, &c. Sometimes ysa is preferred T*oo*j,h sa (or too ysa) chor, a thief like thee. T*oo*m yse surdar, an officer like you, as already stated in 45.

68. Uor, *more*, *other*, with ghyr, *another*, &c. sub, sub,h, *all* have their inflection plural in o*n*. Ouro*n* ke kam se mera kya wastu hy, what concern have I with the affairs of others? Numerals however, with *burus*, *a year*, as formerly observed, and similar nouns have the plural inflection, even without *ne*, in use for the mere nominative. Bu:so*n* goozre ki wooh murgy,a, years have elapsed since he died, 50. Jis kisee, jistis, and some others are doubly inflected from juon, tuon, ko,ee, and kuon.

THE VERB.

69. The imperative in the *second person singular*, is the root or radical portion of every verb in the Hindoostanee, which must always be discovered by 70, and in general, as in our language, is also a significant useful noun.

70. Every infinitive terminates in the inflectible particle *na*, *ne*, *nee*, mentioned in 56, but here meaning *to*, which, like the other postpositive particles, is invariably affixed to the 2d *pers. sing.* of the imperative, chah-*na*, *to* love, the Hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

71. The perfect tense including the participle, is formed by adding *(masc.)* *a* (or e,a, when the root ends in *a* or *o*,) *e*, *(fem.)* *ee*, *ee*n, *ee*, *a*n, to the root, 69.

72. The present tense and participle merely require the letter *t*, as a temporal sign, to precede the several particles, enumerated, as past signs in 71, and which all occur here exactly under similar circumstances, chah-*ta*, chah-t*e*, chah-t*ee*, chah-tee*n*, chah-tee*an*, *love*, *lovest*, &c.

73. The aorist, subjunctive present, or imperative, assumes for both genders, *oo*n, *e*, *e*, singular, and *e*n, *o*, *e*n, plural, in the order of persons observed here, and like the present of the indicative has often the auxiliary signs.

74. The future springs from the aorist by adding *g*, as a *fut.* sign prefixed to the *perf. a*, &c. thus *ga*, *ge*, exactly in the order of persons observed in 73, and with respect to gender, &c. as in 72.

75. The plu-perfect participle is either expressed by the root or *imperative's self*, or by the various particles *ke*, *kur*, *e*, *kurke*, and *kur-kur*, promiscuously affixed to the root, for that most useful portion of the verb.

76. The result of the foregoing principles on the verb *patna*, to breed, or any other, is as follows:

		SING.	PLUR.
		IN ALL THE PERSONS.	
		M. & Infl. Fem:	M. Fem:
Inf. Ger. Noun, &c.		*-na, ne, -nee.*	*-ne, neen, nee,an*
Pres. tense and part.		*-ta te, -tee.*	*-te, teen, tee,an*
Perf. tense and part.		*-a, e, -ee.*	*-e, een, ee,an.*
Imp. & Aor. M. & F.		*-oon- e- e-*	*en-o-en-*
Future	after all the above aorist particles.	*-ga, -gee.*	*-ge, -geen-gee,an*
Plu-perf. part.		*-ke, kur, e, kurkur,* or *kurkur.*	

77. As the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop *e* in the 2d *pers. sing.* of the aorist, to form the root, or rather the 2d *pers. sing.* of the *imp.* it naturally follows, that there is but *one conjugation* in the language.

78. By taking for granted, what may almost be proved, that *kee-na, moo-na, dee-na, lee-na,* are the ancient infinitives of *kurna,* to do; *murna,* to die; *de-na,* to give, *le-na,* to take, and also supposing that *o* and *oo, j* and *g,* are nearly the same letters, we shall not find one single irregular verb in the whole Hindoostanee language.

79. *Hoo*n, &c. affixed to participles *present* and *past,* has exactly the same power and use as our *am, do, have,* &c. *my*n hota *hoo*n, I *am* existing or *do* exist. *He hath* been, *wooh* hoo,a *hy.* Hoo,a, means *is, was,* and *been,* occasionally.

80. When these signs are omitted, the mere *present* becomes not only indefinite, but also a past tense in the subjunctive mood. Jo myn lurka *hota* ysa nuheen *kurta*, *were* I a boy I *would* not *act* so, or *had* I *been* a boy I *would* not *have done* so. Jo myn wuhan *sota* kisee ko nuheen *jugata*, *had* I *slept* there *I would* not *have waked* any one.

81. To express the imperfect of the auxiliary *ho-na*, the word *t,ha*, *was*, *did*, *had*, is in use, and is probably a contracted perfect of the obsolete regular verb *t,hana*, to stay, *be stationed*, which to this day means a *station*, *post*.

82. From the above *t,ha* and the indefinite present or participle comes the imperfect tense, myn hota *t,ha* I *was* existing, or *did* (then) *exist*, too *hoo,a t,ha*, thou *did* exist or *had* been.

83. The whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in 76, they require no repetition here. The frequent substitution of one tense for another, especially the *plu-per*. for the *perf*. will be explained in the Exercises.

84. In the passive voice the perfect participle of the active verb assumes *jana*, to go, *be*, affixed through its various tenses, which may nevertheless be followed by such parts of *hona*, as particular tenses may still require. *Hum*

mare gy'e t'he we had been beaten, *toom mare gy'e hoge*, you may have been beaten.

85. The perfect participle passive, in all compound tenses, seems to require *gy'a*, but commonly drops it in those which are simple. Myn *mara gy'a* hoon, I have *been beaten*, myn *mara* ja'oonga, I shall be *beaten*.

86. The personal pronouns, as in Latin, are not always expressed, the termination, auxiliary, or sense, generally pointing out the particular person.

87. When they do occur it is commonly so:

Myn, I; *too*, thou; *wooh*, he. } *yih*, he, this.
Hum, we; *toom*, you; *we*, they. } *ye*, they, these;

are used only when requisite in contra-distinction to *that*, *those*.

88. The third person is often substituted for the other two, from the oriental practice of introducing words like *slave* for *I*, and *worship*, *honour*, *gentleman*, &c. for *you*.

89. Although the Hindoostanee verbs have often inherently potential, permissive, and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is generally conjugated like all other verbs.

90. These compounds are formed in five different ways, and may be conveniently termed

radical, *preteritive*, *inflective*, *participial*, and *reiterative*, from the nature of their composition.

91. The radical (I.) is a very extensive class, comprehending besides numberless *adverbial* infinitives, the *potential* and *completive* forms.

92. Under the *preteritives* (II.) are all the *passives*, *desideratives*, *requisitives*, *proximatives*, and *frequentatives*.

93. When the infinitive occurs in the inflected (III.), instead of the radical form, a considerable number of *inceptive*, *permissive*, and *acquisitive* verbs are produced, all highly useful in the Hindee tongue.

94. The participial (IV.) combinations are also very numerous, and may be sub-divided into *continuative* and *statistical*.

95. A very few come under the *reiterative* (V.) class, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

96. The result of the above enumeration, systematically considered, is thus :

I. Radicals.
1 Adverbials, from their signification with us, kat-d*alna*, to cut *off*; gir-*purna*, to fall *down*.
2 Potentials, bol-*fukna*, *to be able* to speak.
3 Completives, pee-*chookna*, *to be done* drinking, kha-*chookna*, to finish eating.

II. Preteritives
1 Passives, mara-*jana*, *to be* beaten.
2 Desideratives, } mura-*chahna* *to wish* / *ought* / also / *to be about* } to die.
3 Requisitives, }
4 Proximatives, }
5 Frequentatives, bola-*kurna*, *to make a habit* of speaking; jy,a-*kurna*, *to have a trick* of going; pyra-*kurna*, to practise swimming, a,e,a-*kurna*, *to make a practice* of coming.

III. Inflectives
1 Inceptives, seek,hne-*lugna*, to *begin* to learn, bolne-*lugna*, *to begin* to speak.
2 Permissives, jane-*dena*, *to let* or *permit* to go, ane-*dena* to let come.
3 Acquisitives, ane-*pana*, *to be allowed* to come, jane-*pana*, *to be allowed* to go.

IV. Participials
1 Continuatives, purhta-*jana* or *ruhna*, *to continue* reading.
2 Statisticals, *gate*-ana, to come *singing*; *rote*-dourna, to run *crying*.

V. Reiteratives 1 Subservients, bolna-*chalna*, to converse, &c. be,ahna-*burna*, to marry, with perhaps a few more.

97. The *inflected infinitive* at times supplants the *radical* and *preteritive* forms. In this way, however, my*n* *nu* chul sukta, I can*not* walk; my*n* chul*ne* sukta, I can, are very liable to confusion; and as my*n* nuhee*n* chulne sukta, is not a very musical sentence, the *ne* therefore I think ought always, on such occasions, to be entirely avoided.

98. The passives and participials change in both their component parts according to the gender and number of their nominatives. W*oo*h *maree* gu,ee t,hee, *she* was *slain*; we *gate*

a,e t,he, they came *singing;* w*oo*h *rotee* ruhee, she continued *weeping*.

99. The reiteratives are in fact doubly conjugated, oos se my*n* nu kub,hoo bola nu chala, I never had any thing to say to him, resembling in this respect the pronouns in 68.

100. My*n* kuh *chooka*, I have *already* said; ysa mut *bola kuro* upne nuokur se, do not *make a habit of speaking* so to your servant; jo my*n* *ane pa,oon* t*oo*mhare yiha*n*, to t*oo*m ko *jane de,oon* upne yiha*n*, if *I be allowed* to come to your house I *will permit* you *to go* to mine, with a few such are well calculated to elucidate this department now. In the Exercises they will again appear, but on the whole are so essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

101. The power which *transitives* have of prefixing *ne*, is lost the moment they are *compounded* with any *neuter* verb. My*n* *ne* k,hana *kh,a,e,a*, I have eat my dinner; my*n* *k,ha*-ch*oo*ka, I have done eating.

102. Bolna, *to speak;* lana, *to bring;* ch*oo*kna, *to miss, end*, &c. lurna, *to fight;* and a few others, though apparently *transitives*, nevertheless do not admit *ne*. Ty*n* *ne* kuha, thou said; ty*n* bola, thou spoke; t*oo*m *ne* lee,a, you took; we la,e t,he, they had brought.

103. The addition of negatives in the Hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely; *nu* is common to all the modes, *mut* peculiar to the *imp.* and nuhee*n* to the rest.

104. To*o*m jante nuhee*n*? don't you know; my*n nu* janta t,ha, I did *not* know; *mut* pooch,ho, *don't* ask; nu janee,o, don't suppose.

105. The learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions. My*n ne* b,heja hy, I sent; ty*n* ne b,heja, thou has sent; my*n* nuhee*n* bola hoo*n*, I have not spoken; to*o*m nuhee*n* la,e ho, you have not brought. 102.

| | | |

106. Hindoostanee syntax and construction will appear so easy and simple in the Dialogues, or Exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. Persons versed in the analysis of a sentence in any language, can be at no loss after a few trials with the examples which may occur here; and such as really wish to become masters of the Hindoostanee, need not limit their enquiries to these pages, as long as my other large philological works are in print.

107. The composition and derivation of words, is equally obvious and attainable, after recollecting the few particulars inserted below, for the use of mere beginners.

108. When the infinitive is thus met with—chah-*na*, *to* love, p,hir-*na*, *to* turn, *k,hel*-na, to *play*, *d*ur-*na*, *to* fear, little penetration can be wanted to discover the noun, as in our own tongue, 69. Should the root end in n, the scholar must recollect not to confound the *inf.* and *perfect* together, which he will at first be apt to do in *gimna*, *soonna*, *janna*, and some others, as their perfects are *gina*, *soona*, *jana*.

109. Sometimes the *inf.* and noun are the same, as k,hana, to eat, also food. In the *fem.* this occasionally denotes the instrument, as kutur-n*ee*, a pair of scissars, from kutur-na, *to*

clip. The perfect or participle is also the noun, as chooma, *a kiss*, kuha, order, advice, mara or mara hoo,a, a victim, &c. from choom-na, to kiss, kuh-na, to tell, marna, to beat, kill. This also as a *fem*. is a noun like bolee, speech. The present *part*. likewise is a noun in both genders, as k,hata, a waste-book, receiver or granary, from k,hana, to suffer, admit, &c. Bustee, a village, from busna, to dwell, inhabit, gintee, a muster, reckoning, from ginna, to count, &c.

110. Adjectives require *kurna* to become active compound verbs; with *hona* they are neuter, k,hura, erect, k,hura-*k*, to raise, k,hura-*h*, to rise, gurm, hot, gurm-*k*, to heat actively, gurm-*h*, to heat or grow warm. Nouns are also used in a similar manner with *kurna*, to make, *k,hana*, to eat, suffer, receive, *dena*, to give, *pana*, *milna*, to get, *ruk,hna*, to place, *band,hna*, to tie, *ana*, to come, in such combinations as fikr-*k*, to think, galee-*d*, to abuse, galee-*k,hana*, to be abused, nuzur-*ana*, to appear or *come* in sight.

111. In some instances the auxiliaries in 110 are preferred to the regular passive form, whence mar-*k,hana*, or mara-*jana*, have often the same meaning.

112. The neuters and actives are in general so well distinguished in this language, from each other, that the learner can seldom confound them, as in our tongue, together. The

transitive forms generally spring from the neuter or intransitive by assuming *a* before *na*, or by prolonging the short vowel of the neuter, in the active infinitive. For the causals *wa* commonly suffices before *na*, julna, julana, julwana, to burn, to cause burn, k,h*oo*lna, k,holna, k,h*oo*lwana, to open, cause open, &c.

113. The scholar should always recollect, that in this way he may discover a number of very useful verbs, by a slight attention to the connection between one and the other form. Chulna, to go, chulana, *to drive;* s*oo*nna, to hear, s*oo*nana, *to tell;* buchna, to escape, buchana, *to save;* seek,hna, to learn, sik,hana, *to teach;* murna, to die, marna, *to kill;* b,h*oo*lna, to forget, b,h*oo*lana, *to* mislead, are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will find more and more worthy of his assiduous observation.

114. From the foregoing hints the learner may almost at pleasure, furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples *to make haste, to take care, to give vent, to tie fast, to get a beating*, but for ample information on this portion of the Hindoostanee, he must consult page 145 of the Grammar, and in the mean time recollect that the above auxiliaries will in general

be contracted to *k. k,h. h. p.* &c. in the Vocabulary.

115. The following Affixes, generally speaking, produce in parallel instances similar effects, and will prove of great service to the Hindoostanee Tyro, until he can study with adequate attention Chapter VII. page 168 of my Grammar.

ee,	b,hula, khoob, *good ;* b,hula-*ee*, k,hoob-*ee*, good-*ness.*
	sipah, lushkur, *army*, sipah-*ee*, lushkur-*ee*, army-*man.*
gee,	tazu, *fresh*, tazu-*gee*, fresh-*ness;* gundu-*gee*, rotten-*ness*
a,	myl, *filth*, b,hook,h, *hunger*, myl-*a*, filthy, b,hook,h-*a*
wala,	dood,h, *milk*, dood,h-*wala* or walee, *man*, or maid.
ka,	kam, use, kam-*ka*, use-*ful*, ub, now, ub-*ka*, present.
b,hur,	chumchu-*b,hur*, spoon-*ful ;* rat-*b,hur*, *all*-night.
gur,	suoda-*gur*, trade-*r ;* zur-*gur*, gold-smith.
gar,	khidmut-*gar*, wait-*er*, gonah-*gar*, sinn-*er.*
kar,	bud-*kar*, evil-*doer ;* pesh-*kar*, fore-*man.*
dar,	quruz-*dar*, debt-*or ;* chob-*dar*, mace-*bearer.*
burdar,	hooqqu-*burdar*, pipe-*man*, or *bearer ;* nishan-or ulum-*burdar*, standard-*bearer.*
ban,	bagh-*ban*, garden-*er*, pas-*ban*, watch-*man.*
wan,	dur-*wan*, port-*er :* garee-*wan*, cart-*er.*
man,	goon-*man*, skil-*ful ;* b,hag-*man*, luck-*y.*
mund,	duolut-*mund*, wealth-*y*, durd-*mund*, sorrow-*ful.*
wunt,	bul-*wunt*, power-*ful ;* jus-*wunt*, renown-*ed.*
wur,	nam-*wur*, renown-*ed ;* nuseeb-*wur*, luck-*y.*
baz,	moorgh-*baz*, cock-fighter ; rindee-*baz*, wench-*er.*
dan,	hisab-*dan*, account-*ant ;* nas-*dan*, snuff-*box.*
khanu,	bawurchee *khanu*, cook-room ; dustur-*khanu*, writing-*office* ; kar-*khanu*, work-*shop.*

stan,	hindoo-*stan*, India, hindoo-*land.*
namu,	hookm-*namu*, a *written* order, razee-*namu*, *a deed* of assent, mookhtar-*namu*, *a power* of attorney.

116. We shall here limit the prefixes to the negative or privitive particles, as they are by far the most useful for the beginner, who need not acquire the others until he can sit leisurely down to the whole.

be,	*be*-subr, *im*-patient, *be*-fa¸edu, use-*less*, *be*-wuqoof, sense-*less*, *be*-dum, breath-*less*, *be*-gonah, guilt-*less*, *be*-khubur, care-*less.*
na,	*na*-khoosh, dis-pleased, *na*-dan, *un*-informed, *na*-*oo*med, hope-*less*, *na*-murd, *un*-manly.
la,	*la*-char, help-*less*, *la*-sanee, *un*-equalled, *la*-ghurz, *dis*-interested, *la*-hul, *in*-explicable.
u,	*u*-par, shore-*less*, *u*-lug, *dis*-joined; *u*-chook, fault-*less*, *u*-mit, *in*-delible, *u*-mur, *im*-mortal.
un,	*un*-hona, *im*-possible, *un*-purha, *il*-literate, *un*-d¸ho¸a, *un*-washed; *un*-oot¸ha, *un*-common, *un*-soona, *un*-heard, *un*-dek¸ha, *un*-seen.
nir,	*nir*-as, hope-*less*, *nir*-bul, pith-*less*, *nir*-mul, *un*-sullied, *ni*-kumma, use-*less.*
ghyr,	*ghyr*-moomkin, *im*-possible; *ghyr*-suheeh, *in*-correct.
khilaf,	*khilaf*-qa¸edu; *un*-grammatical, *khilaf*-shuru, *il*-legal, *khilaf*-uql, *im*-probable, *un*-reasonable.
kum,	*kum*-yab, *un*-common, *kum*-zor, pith-*less*; *kum*-bukht, luck-*less*, *kum*-uql, sense-*less.*
bud,	*bud*-nam, *in*-famous, *bud*-soorut, *ill*-favoured.

CARDINALS.

1 Ek.	34 Chuotees.
2 Do.	35 Pyntees.
3 Teen.	36 Ch,hutees.
4 Char.	37 Syntees.
5 Panch.	38 Ut,htees.
6 Ch,hu.	39 Oontalees.
7 Sat.	40 Chalees.
8 At,h.	41 Ektalees.
9 Nuo.	42 Be,alees.
10 Dus.	43 Tetalees.
11 Egaruh.	44 Chuo,alees.
12 Baruh.	45 Pyntalees.
13 Teruh.	46 Ch,he,alees.
14 Chuoduh	47 Syntalees.
15 Pundruh.	48 Ut,htalees.
16 Soluh.	49 Oonchas.
17 Sutruh.	50 Puchas.
18 Ut,haruh.	51 Ekawun.
19 Oonnees.	52 Bawun.
20 Bees.	53 Tirpun.
21 Ekees.	54 Chuowun.
22 Ba,ees.	55 Puchpun.
23 Te,ees.	56 Ch,huppun.
24 Chuobees.	57 Sutawun.
25 Puchees.	58 Ut-hawun.
26 Ch,hubees.	59 Oonsut,h.
27 Suta,ees.	60 Sat,h.
28 Ut,ha,ees.	61 Eksut,h.
29 Oontees.	62 Basut,h.
30 Tees.	63 Tirsut,h.
31 Ektees.	64 Chuosut,h.
32 Butees.	65 Pynsut,h.
33 Tetees.	66 Ch,he,asut,h.

67 Sutsut,h.
68 Ut,hsut,h.
69 *Oo*nhuttur.
70 Suttur.
71 Ekhuttur.
72 Buhuttur.
73 Tihuttur.
74 Chuohuttur.
75 Puch,huttur.
76 Ch,hihuttur.
77 Sut,huttur.
78 Ut,h,huttur.
79 *Oo*nasee.
80 Ussee
81 Ekasee.
82 Be,asee.
83 Tirasee.
84 Chuorasee.
85 Puchasee.
86 Ch,he,asee.
87 Sutasee.
88 Ut,hasee.
89 Nuo,asee.
90 Nuwwe.
91 Ekanwe.
92 Banwe.
93 Tiranwe.
94 Chuoranwe.
95 Puchanwe.
96 Ch,he,anwe.
97 Sutanwe.
98 Ut,hanwe.
99 Ninnanwe.
100 Suo.

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception, in this place:—

Ch,he,	- - 6	*Ch,hach,hut,*	- - 66
Tyntees,	- - 33	*Ursut,h,*	- - 88
Chuontees,	- - 34	*Birasee,*	- - 82
Urtees,	- - 38	*Ekanuwwe*	- 91
Oonchalees,	- - 39	*Biranuwwe,*	- - 92
Tyntalees,	- - 43	*Tiranuwwe,*	- - 93
Urtalees,	- - 48	and so forth;	
Tripun,	- - 53	also *nubbe,* &c.	- 90
Puchawun,	- - 55	*Sy,*	- - - 100
Tresut,h,	- - 63		

ORDINALS.

1st Phyla.	6th Ch,hut-*wan*.
2d Doosra.	7th Sat-*wan*.
3d Teesra.	8th At,h-*wan*.
4th Chuot,ha.	9th Nuo-*wan*.
5th Panch-*wan*.	10th Dus-*wan*, &c.

COLLECTIVES.

Gun*da*, - - four.	Sykr*a*, - a hundred.
Gahee, - - five.	Huzar, - a thousand.
Beesee, - - a score.	Lak,h, a hundred thousand.
Chaleesa, - - forty.	Kuro*r*, - ten million.

N. B. The whole series of numbers, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chalees o char, teen beesee, char beesee, &c. but dus *ek*, bees *ek*, rather mean *about* 10 (9 or 11), or 20 (19 or 21) as an elliptical mode of expressing—dus, *ek* kum ya zee,ad, ten, *one* more or less.

FRACTIONALS.

The following fractionals are so intricate, that practice only can make them agreeable:

Tiha,ee,	$\frac{1}{3}$	Derh,	$1\frac{1}{2}$
Pa,o, chuot,h, or Chuot,ha,ee	$\frac{1}{4}$	*Puone* do,	$1\frac{3}{4}$
		Suwa do,	$2\frac{1}{4}$
Ad,ha,	$\frac{1}{2}$	*Urha,ee*,	$2\frac{1}{2}$
Do tiha,ee,	$\frac{2}{3}$	*Puone* teen,	$2\frac{3}{4}$
Puwon, puona, or teen pa,o,	$\frac{3}{4}$	*Suwa* teen,	$3\frac{1}{4}$
		Sarhe teen,	$3\frac{1}{2}$
Suwa,	$1\frac{1}{4}$	Puone-char,	$3\frac{3}{4}$

Suwa char,	4¼	Puone do suo,	175
Sarhe char,	4½	Suwa do suo,	225
Puone panch,	4¾	*Urha¸ce* suo,	250
Suwa panch,	5¼	Puone teen suo,	275
Sarhe panch,	5½	Suwa teen suo,	325
Puone ch¸hu,	5¾	*Sarhe* teen suo,	350
Suwa ch¸hu,	6¼	*Sarhe* sat suo,	750
Sarhe ch¸hu,	6½	*Sarhe* nuo suo,	950
Puone sat,	6¾	Suwa huzar,	1250
Suwa bees,	20¼	Derh huzar,	1500
Sarhe tees,	30½	Puone do huzar,	1750
Puone puchas,	49¾	Suwa do huzar,	2250
Suwa suo,	125	Urha¸ee huzar,	2500
Derh suo,	150	*Sarhe* teen huzar, &c.	3500

DAYS OF THE WEEK.

Hindoostanee.	*Hinduwee.*	*English.*
Et*war*. (5)	Rubee-*bar*.	Sunday.
Som-*war*, or Peer.	Som-*bar*.	Monday.
Mungul.	Mungulbar.	Tuesday.
Bo*o*d¸h.	Bo*o*d¸hbar.	Wednesday.
Jo*o*merat, or Bip¸he.	Brihsputbar, or Luk¸heebar.	Thursday.
Jo*o*ma.	So*o*krbar.	Friday.
Suneechur, or Bar.	Suneebar.	Saturday.

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(5) The Mo*o*sulman's *Etwar*, or Sunday, commences with what we, as well as the Hindoos, call *Saturday* night, *Suneechur kee rat*, and so on throughout the week. As this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be displeased with the present digression. Suppose a *Moosulman* were on his trial for murdering a Hindoo, on Tuesday night, Mungul kee rat, in our, and the Hindoo's sense of the word, all the witnesses, if *Moosulmans*, and aware of the above circumstance, could save the criminal, though guilty, by swear-

N. B. *Din*, is a day, *aj*, this or *to day*, *aj* rat, *this* night. But *war* or *bar* only occurs in composition, unless we admit *mas ka* bar, the last day *of the month*, as an exception; but I question if this be good Hindoostanee, although much used by all our domestics in *Bungala*, either for the last or first day of the month, as these may be connected with muster or pay-day.

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ing positively to his being far from the spot on *Mungul kee rat*; because this, in their way of reckoning time, coincides with what we, and the Hindoos, call *Somwar kee rat*, Monday night; while our *Mungul kee rat*, on the other hand, is in fact named *Boodh kee rat*, by the followers of Moohummud, though we and the Hindoos would certainly call this Wednesday night of theirs, our Tuesday night, and vice versa.—Now, in such a case, an alibi might be clearly established by the evidences upon oath, and that too without being guilty of perjury, as they are here supposed to know, that their different depositions will be taken down, and translated verbatim, as they make them, viz. *Mungul kee rat*, which we would interpret as Tuesday night, and the alibi set up on this foundation clears the prisoner, while it screens the witnesses also, because they may safely say, we swore to his being absent from the spot, where the murder was committed, on Tuesday night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our Monday night the culprit was many miles distant from the place the crime was perpetrated at, upon your and the Hindoos' Tuesday night.—If this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important

LUNAR TIME.

Moohurrum,	Rujub,
Sufur,	Shaban,
I Rubee-*oo*l uwwul,	Rumuzan,
II Rubee *oo*s sanee, / *oo*l akhir,	Shuwwal,
I Jumad-*oo*l uwwul,	Zilqad, or Zeeqadu,
II Jumad- -*oo*s sanee, / -*oo*l akhir,	Zilhij, or Zeehijju.

HINDOO AND ENGLISH MONTHS.

Chyt, commences from the 11th to 13th, March,	Koo*n*ar, or Asin, September.
Bysak,h, April,	Katik, or Kartik, October.
Jet,h, May,	Ug,hun, November,
Usa*r*h, June,	Poos, or Poh, December,
Sawun, or Srawun, July,	Mag,h, or Mah, January,
B,hado*n*, August,	P,hag*oo*n, or P,halg*oo*n, February.

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services, whose success must often depend on the accuracy of the instructions, given in Hindoostanee, to an inferior native officer.—In night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a *Moosulman* and a British officer, if the latter has ordered the former to carry a particular operation into effect on *Mungul kee rat*, as Tuesday night, his expectations will evidently be anticipated one whole day, as the Moosulman, according to his notion of time, will in this case do the duty required upon Monday night. To point out the possible fatal tendency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described, in its fullest extent.

Dam, *Udd¦hee*, *Dumree*, *Ch¦hedam*, *Ud¦hela*, *Pysa*,
$1\frac{1}{2} = 1 \& 2 = 1 \& 2 = 1 \& 2 = 1 \& 2 = 1 \& 2 =$

Tuka (6), *Ana*, *Pa¦olee* or *Sookee*, *Ud¦helee*, *Roope¦u*,
$1 \& 2 = 1 \& 4 = 1 \& 2 = 1 \& 2 = 1 \& 16 =$

Mohur or *Ushrufee*, = one } This, however, varies much in its value, and the extremes may probably be 18 and 14 *roopees* to the *mohur*, according to its intrinsic worth in gold, or the caprices of the money changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. As very satisfactory lists, and most useful tables, of weights and measures, are now inserted in the several Registers published in this city, it would be absurd in me to reprint them, I shall therefore refer all new comers, for every information of this sort, to Mr. Gardiner's accurate work, which is procurable at the *Hurkaru* and Morning Post Printing-offices.

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(6) Or *pukka pysa*, a *double* pysa, the other being named *kucha* or *single*. The Bungalees call *roope¦u tuka*; and the $\frac{1}{4}$ *sookee*, *seekee*; the final *ee* is frequently changed to *a*, in such words, without affecting their meaning, whence *sooka*, *seeka*, *pa¦ola*, &c. but *ud¦hela* and *ud¦helee*, as may be seen above, are very different things. The *Ch¦hedam* is moreover termed *dookra*, but after all, except with the *pysa*, *ana*, *roope¦u* and *mohur*, the stranger will not at first have much business or connection. As he prolongs his stay, or extends his inquiries, he will learn what *kuorees* and *puns* also are.

☞ *The Military Terms, Exercises, Dialogues, List of Towns, &c. are inserted after the Vocabulary.*

A

VOCABULARY,

ENGLISH AND HINDOOSTANEE,

COMPILED FOR

THE USE OF STRANGERS,

IMMEDIATELY AFTER THEIR ARRIVAL ON THE ESTABLISHMENTS

OF

BENGAL, MADRAS, AND BOMBAY,

OR OTHER PARTS OF THE PENINSULA, AND THE WHOLE OF HINDOOSTAN.

A or *an*. ek, v. *any*.

To be able. sukna. This verb is often compounded with others, as ja-sukna, to be able to go—kur-sukna, to be able to do—bol-sukna, to be able to tell, &c. &c.

Aboard. pur, me*n*, after, *ship*, &c. v. *on*, *in*.

Above. oopur, pur, pu, v. *on*, *more*, &c.

About. aspas, chuogird, v. *near*, g,hoomkur, v. *round*.

Abuse. galee.

Accident. ittifaq.

Account. hisab, v. *cause*.

Accountant. hisab-dan, m*oo*tusuddee, (surkar, generally but improperly used.)

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(7) ☞ N. B. The line at top of the subsequent pages, will serve so far as the pronouncing compass for the reader to steer by, who may happen to forget, or is too indolent to acquire, my system of orthography, in the foregoing sheets. The mute *e* in italics, is there merely to shew, that I admit no such useless members into my scheme. The other vowels and combination *ch*, *ng*, *sh*, *z h*, (the *s* of pleasure) can give very little trouble now, especially when the reader is once more

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Across. ara, par, v. *over.*
Active. chalak, p,hoorteela.
Advice. musluhut, sulah.
Afoot. pydul, pa, on-pa-on, pa-pe,adu.
Afraid. durta, dura, v. *fear.*
After. peech,he, bad, kur *(drinking)*, pee-*kur*, v. 75.
Afternoon, teesre puhur, sipuhur, dopuhur ke bad.
Again. p,her, ny,e sir se, uor wuqt, v. *time.*
Age. omr, sin.
Agent. goomashtu, wukeel.
Air. huwa, ba,o.
Alike. burabur, ek,hee, eksan, v. *same.*
All. sub, tumam, b,hur, sara, v. *whole.*
Almond. badam.
Almost. qureeb, v. *near.*
Alone. ukela, tunha.
Already. ub,hee, v. *before, ready.*
Also. b,hee.
Always. humeshu, suda, nit-*oot*,h.

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apprised, that *uo* is the very diphthong we have in our chouse, and final u even is in fact a very short a, never oo, as this sound is invariably expressed by two o o 's. Suppose the learner inclined to ascertain the precise enunciation of a word like *humeshu*, he combines all its component letters with the actual powers they possess in the key line at top, by which he must form the true sound h u m e s h u, which some people would probably express thus, *hamaisha*, *humiesheh*, *hameesheh*, &c. As all the letters of the same series in principle 4, are apt to be confounded in different provinces, the learner must always recollect this circumstance, should he hear *k,henchna*, *k,heenchna*, *k,hynchna*, indiscriminately used to express the word *to draw*. For complete information on this interchangeable subject, I must, however, refer to my large Grammar.

ya, yo, b,h, *zh*, of yawn, yoke, a*b*hor, a*d*here, plea*s*ure, &c.

Among. me*n*, beech-me*n*, dur mee,an.
Anchor. lungur.
And. uor, uo, o.
Angry. gh*oo*sse, khufu, na-kh*oo*sh.
Another. uor, ek-uor, ghyr, uor-ko,ee, doosra.
Answer. juwab, *oo*tara.
Ant. che,on*t*ee, mor, (*white*) deemuk.
Any. k*oo*ch,h, ko,ee, kisee, v. *person, thing.*
Arm. hat,h, ba*n*h.
Armpit. bughul.
Army. lushkur, fuoj, sipah.
Arrow. teer.
As. jysa, ji,on, kur ; kyoo*n-kur*, *as* how, v. *so.*
Ashore. } kinare, ulug, ek turuf, v. *side.*
Aside. }
To ask. pooch,hna, mangna, chahna, v. *to want.*
Asleep. sota, so,a, neend me*n*.
Ass. gud,ha, k,hur, v. *fool.*
Assistance. mudud, suhara, yaree, v. *to support.*
Author. m*oo*sunnif, banee, kurta.
Awake. jagta, bedar.
Away. door, v. *to go,* also *far.*

B.

Back. pee*t*,h, p*oo*sht (*to fall*) hu*t*na, du*b*na.
Backwards. peech,he, v. *rear.*
Bad, zuboon, bud, khurab, b*oo*ra, nakaru.
Bag. t,hylee, keesu.
Baggage. usbab, cheezbust, saman.
Baker. ro*t*ee-wala, nan-ba,ee, v. *bread.*
Ball. (*shot*) gola, golee (*dance*) nach.
Bamboo. ba*n*s.
Barber. hujjam, na,ee.
Bargain. shurt, v. *to wager.*
Barley. juo.
Base. bud-zat, pajee, kumeenu.

all, huff, weep, er*e*, king, zon*e*, j*o*t, boom, g*oo*d, chous*e*, shy;

Basket. *t*okree, pi*t*aree.
Bason. basun, burtun.
Bastard. huram-zadu.
To bathe. gh*oo*sul-*k*, nuhana.
Battalion. pul*t*un.
Battle. lur*a*,ee, jung.
Bayonet. sungeen.
To be. hona, jana, ruhna, v. *to live.*
Beam. shuh-teer, ku*r*ee.
To bear. *oot*,hana, suhna, burdasht-*k*.
To beat. mar-*na*, pee*t*na.
Beard. dar*h*ee, reesh.
Bearer. kuhar, muhra, b,ho,ee.
Beast. hywan, janwur.
Beautiful. khoobsoorut, s*oo*ndur, soot,hra, v. *handsome.*
Because. kyoo*n*kur, v. *cause.*
To become. ho-jana, bunna, ho-nikulna, v. *to grow.*
Bed. bich,hana.
Beef. ga,e ka gosht, i. e. cow's flesh.
Before. age, samne, pyhle.
Beggar. fuqeer.
To begin. sh*oo*roo-*k*. lugna.
Behind. peech,he, v. *after.*
To believe. ma*n*na, v. *trust.*
Bell. g,hoong,hroo, g,hun*t*a.
Bellows. d,huonkee.
Belly. pe*t*, shikum.
Below. neech,he, tule, v. *bottom.*
Best. uch,he se uch,ha, sub se uch,ha.
Beyond. pure, oos par, v. *side*, also *without.*
Bird. chiree,a, janwur.
Bit. *t*ookra, v. *morsel*, quzu,ee, v. *bridle.*
Bitch. k*oo*ttee.
To bite. kat*n*a, *d*usna.
Bitter. ku*r*wa, teeta.
Black. kala, se,ah (and *blue*), neela, peela.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, plea*s*ure, &c.

Blacksmith. lohar, ahun-gur, v. *iron.*
Blanket. kummul, kumlee.
Blind. und,ha, *(of one eye)* kana (*at night*), rut-uond,hee,a.
Blockhead. be wuqoof, uhmuq, ooloo, v. *ass.*
Blood. lohoo, khoon.
To blow. buhna, chulna, v. *to flow* (*breath*), p,hoonkna.
Blue. neela, v. *black.*
Board. (*plank*), tukhtu, pat.
Boat. na,o, kishtee.
Body. ung, budun, v. *any.*
To boil. k,huolna, oobulna, josh-*k,h.*
Bold. mun-chula, nidur, diler.
Bone. hu*dd*ee.
Book. kitab, pot,hee, namu.
To be born. pyda-*h*, hona.
Both. dono, hur-do.
Bottle. sheeshu, qurabu.
Bottom. tula, neecha.
Bow. kuman, (*salutation*) sulam.
Box. sundooq-chee, v. *chest.*
Boy. lurka, ch,hokra, luon*d*a.
Brain. mughz.
Bran. b,hoosee, ch,hokur.
Branch. *d*alee, shakh.
Brass. peetul.
Bread. ro*t*ee, nan.
To break. torna, p,hor*n*a.
Breakfast. hazree, nashtu.
Breast. ch,hatee, seenu, choonchee.
Breath. dum, sa*n*s, nufus.
Brick. eent (*dust*), soorkhee.
Bridge. pool, (*draw*) pool-tukhtu.
Bridle. lugam.
To bring. lana, anna.
Broad. chuora, chukla.
Broom. j,haroo.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, sky;

Broth. shorwu, shorbu, soorwu.
Brother. b,ha,ee, buradur.
Brown. ooda, b,hoora.
Brush. koonchee.
Buckle. chupras.
To build. bunana, v. *to raise.*
Bullock. byl, burd, *(bull)* sand.
Bundle. gut,hree, mootree, dustboqchu.
To burn. julna, (*cause*) julana.
To burst. p,hootna, p,hutna.
To bury. garna.
Business. kam, kaj, khidmut, surokar.
But. lekin, pur.
Butcher. qussab, qusa,ee.
Butler. khan-saman, rikab-dar.
Butter. muk,hun, (*boiled*) g,hee.
Button. g,hoondee, tookmu.
To buy. mol-*lena*, khureed-*na.*
By. se, pur, v. *on*, *with*, &c.

C.

Cabbage. kurum-kulla, kobee?
Cage. pinjra, qufus.
Calf. buch,hroo.
To call. bolana, tulub-*k.* yad-*k.* pokarna.
Califlower. kurum-p,hool, p,hool-*kobee?*
Camel. Oont, shootoor.
Can. sukta, (from *sukna*, to be able.)
Candle. buttee, batee, shuma, (*stick*) shuma-*dan.*
Cane. bed, bet, ch,huree.
Cannon. top.
Cap. topee.
Cards. tas, gunjeesu.
Care. fikr, purwa, chinta, khubur, *(ful)* khubur-*dar.*
Carpenter. burhu,ee.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Carpet. ghaleechu, shutrunjee.
Chalk. k,huree-mu*tt*ee.
Chamber. kot,hree.
Carriage. garee, rut,h, buhul.
Cart. ch,hukra, v. *carriage.*
Carrot. gajur.
To carry. lejana, v. *to bear.*
Cartridge. tonta.
Caterer. khurch-burdar.
Cash. pysa, rok, rokur, nuqd.
Cat. billee, poosee.
Cause. subub, wastu, lee,e, moojib, karun, v. *therefore*, &c.
To catch. pukurna.
Chain. zunjeer, beree.
Chair. chuokee, koorsee, musnud, palkee, v. *stool, couch.*
To change. budulna, ooturna, v. *to strip.*
Charcoal. ko,ela, gool.
Cheap. susta, urzan.
Cheek. gal, rookh-sar.
Cheese. puneer.
Chest. sundooq, petee.
To chew. chabna, koochulna.
Chicken. choozu, chingna, moorghee ka buchu.
Chief. surdar, bura sahib.
Child. (*m.*) lurka, (*f.*) lurkee, (*com.*) baba.
Chin. t,hooddee.
Chintz. ch,heet.
Choice. pusund, chah.
To choose. chah-*na.*
Cinnamon. dar-cheenee.
City. shuhur, nugur.
Clean. saf, soot,hra, pak.
To climb. churhna.
To clip. kuturna.
Cloak. baranee.
Clock. g,huree, g,hunta.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Cloaths. poshak, libas, kupre, from—
Cloth. kupra.
Clove. luong.
Coach-man. garee-wan.
Coat. koortee, unga.
Cock. moorgha.
Coffee. quhwu.
Cold. (*adj.*) t,hund,ha, surd, (*subs.*) jara, surdee.
Collector. tuhseel-dar.
Colour. rung.
Colours. nishan, ulum.
Colt. buch,hera.
Comb. kung,hee, shanu.
To come. ana, puhonchna.
Companion. sat,hee, rufeeq, yar, sungee, shureek.
Comparison. mooqabulu, nisbut, buraburee, v. *equal.*
Complaint. furyad, nalish.
Compliments. sulam.
To confide. manna, b,hurosa, &c. *r.* v. *trust.*
Confinement. qyd.
Consent. ruza, ruza-mundee, (*to*) qubool-*na* or *k.* razee-*k.*
Cook. bawur-chee, kubabee, v. *roast.*
To cook. pukana.
Copper. tamba.
Copy. nuql, ootara.
Corner. kona, goshu.
Corpse. moordu, lash.
Correct. t,heek, *dooroost*, suheeh.
Cotton. roo,ee, kupas.
To cover. d,hampna, d,hankna, purdu-*k.* v. *to hide.*
Couch. dungul, v. *chair.*
To cough. k,hansna.
Could. suka, v. *can.*
To count. ginna, shoomar-*k.*
Counterpane. pulung-posh, v. *quilt.*
Counting-house. duftur-khanu.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Country. moolk, des.
Court. udalut, (*yard*) angun.
Cow. ga,e, guo, goroo.
Coward. na-murd.
Crab. kenkra.
Cream. mula,ee.
Cresses. halim.
Crime. gonah, tuqseer, pap, v. *fault.*
Criminal. gonah-gar, tuqseer-war, pap-ee, v. *bad.*
Crooked. terha, tirch,ha, kuj.
Crow. kuwwa, kaga.
Cruel. sung-dil, sukht.
Crupper. doom-chee.
To crush. koochulna, dubana.
To cry. pokarna, v. *to weep.*
Cubit. hat,h.
Cucumber, k,heera, kukree.
Cunning. se,ana, pukka.
Cup. pe,alu, kutoree, jam.
Currier. chumar.
Curry-comb. k,huruhra.
Curtain. purdu, (*bed*) musihree, v. *screen.*
Cushion. guddee.
Custom. dustoor, rusum, chal, chulun.
To cut. katna, turashna.

D.

Dagger. khunjur, pesh-qubz, kutar.
Daily. roz-roz, hur-roz, din-din.
To dance. nach-*na.*
Danger. khutru, chinta, jok,him, v. *fear.*
Dark. und,hera, tareek, kala.
Date. tareekh, mitee, tit,h.
Daughter. betee, lurkee, dokhtur, d,hee.
Day. din, roz, bar, war, (*before yesterday and after to-morrow*), purson, turson, nurson, (*break*) turka, b,hor, soobuh.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Dead. moo¸a, mura, (*flesh*) moordar.
Deaf. byhra.
Dear. muhunga, b¸haree, guran.
Death. muot, murg, mirtoo.
Debt. qurz, dyn, ood¸har.
Debtor. qurz-dar, dyn-dar.
Deep. gyhra, ugum.
Deer. hurn.
Devil. shytan, iblees.
Dew. os, shub-num.
Diamond. heera, ulmas.
Dictionary. furhung, loghut, kosh.
To die. murna, (*colour*) rungna.
Difference. furq, tufawoot, beech, be¸ora.
Difficult. mooshkil, kut¸hin, v. *hard.*
To dig. k¸hodna.
Dirt. myl, keechur.
Discourse. bat-cheet.
Dish. rikabee, t¸halee.
To dismount. ootarna, ooturna.
To distribute. bantna.
District. purgunu, zilu.
Distance. tufawoot, pulla, dooree, v. *length.*
Ditch. k¸ha¸ee, khunduq.
To dive. ghotu-*marna.*
Diversion. tumashu, v. *play.*
To do. (*v. n.*) bunna, hona, (*v. a.*) kurna, v. *to make.*
Doctor. hukeem, tubeeb, byd.
Doe. hurnee.
Dog. kootta, kookur, sug.
Dont. mut, nu.
Door. dur, durwazu, do¸ar.
Double. dohra, doona, doo-chund.
Down. neeche, tule, zumeen-pur, v. *ground.*
To draw. k¸henchna, tanna, g¸huseetna.
Drawers. (*short*) jang¸hee¸a, (*long*) pa¸ejamu, izar.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

To drink. peena, v. *to eat.*
To drive. hankna, chulana, duorana, b,hugana, v. *to flee.*
A drop. boond, qutru.
To drown. doobna, doobana, boorna.
Drum. tumboo, b,hol.
Drunk. mut-wala, must.
Dry. sook,ha, khooshk (*thirsty*) pee,asa.
To dry. sook,hana, sook,hna.
Duck. but, butukh.
Dumb. goofiga.
Dust. gurd, d,hool, khak.

E.

Each. ek-ek, hur-ek, (*two*) do do, (*three*, &c.) teen teen.
Ear. kan, gosh.
Earth. mittee, khak.
East. poorub, mushriq.
Easy. asan, suhuj, sulees, suhul.
To eat. k,hana, jee,oona.
Egg. unda, byzu.
Elbow. kohnee.
Elephant. hat,hee, feel.
Empty. khalee.
End. sira, ch,hor, tumamee, hud, unt, akhir.
Enemy. dooshmun, hureef, byree.
Enough. bus, buhot, d,her.
To enter. b,heetur-*a.* or *j.* v. *in*, also, *to go.*
Evening. sham, sanj,h.
Ever. kub,hee, kud,hoo.
Every. hur, hur-ek, hur-ko,ee, v. *all*, *each.*
Evidence. guwah, shuhadut, sak,hee, v. *witness.*
To examine. purk,hana, puruk,hna, janchna.
Exercise. (*bodily*) mihnut, wurzish, (*military*) quwa,ed.
Expence. khurch.
To extinguish. booj,hana.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Eye. ank¸h, chushm, (*twinkling of*) pul-marte.
Eye-brow. ubroo, b¸houn, (*lash*) pupnee, (*lid*) puluk.

F.

Face. moonh, chihra, soorut, roo.
To fall. girna, purna.
Fan. punk¸ha, (*fly*) chuonree.
Far. door, door duraz, v. *distance.*
Farrier. nal-bund, salotree.
Fat. mota, furbih.
Father. bap, pidur.
Fault. chook, qoosoor, suho, khuta, v. *crime.*
Favour. mihr-banee, kirpa.
To fear. dur-na, dubna.
Fear. dur, duhshut, wuswas, v. *danger.*
Feast. mihmanee, k¸hana, zee¸afut.
Feather. pur.
To feed. k¸hilana.
Female. madu.
Fever. tup.
Few. t¸hora, do teen, ek ad¸h.
Fiddle. sarungee.
To fight. lurna, j¸hugurna, v. *quarrel.*
To fill. b¸hurna.
To find. pana, milna, hat¸h-*ana* or -*lugna.*
Fine. daud, gonah-garee, (*adj.*) miheen, pulta.
Finger. unglee.
To finish. ty¸yar-*or* tumam-*k.* v. *end.*
Fire. ag, atush.
To fire. (*a gun*) ch¸horna, daghna, (*a ball*) chulana.
First. pyhla.
Fish. much¸hee, much¸hlee.
Fist. mookka, moot¸hee.
To fit. *t*¸heek-lugna, p¸hubna, sohna, by*t*¸hna.
To fix. lugana, jurna, qa¸em-*k.* garna.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

To flee. b,hagna, v. *to run.*
Flesh. gosht, ma*n*s.
Flint. put,hree.
Flour. a*t*a, myda.
To flow. buhna, chulna, jaree-*h.* v. *to run.*
Flower. p,hool, g*oo*l.
Fly. muk,hee.
To fly. *oo*rna, v. *to flee.*
Food. k,hana, khorak. v. *to eat, drink, &c.*
Fool. uhmuq, be-wuqoof, mooruk,h, v. *ass.*
Foot. pa,o*n*, pyr, (*man*) hurkaru, pee,adu, v. *afoot.*
For. ko, waste, v. *on, because, &c.*
To forbid. muna-*k.* rokna, *d*ant*n*a, v. *to stop.*
Force. zor, bul, to*r*, v. *power.*
Forehead. peshanee, mat,ha.
To forget. b,hoolna, bisarna.
To forgive. mu,af-*k.* ch,hor*n*a, jane-*d.*
Fork. kan*t*a.
Fort. qilu, gu*r*h, gu*r*hee, ko*t.*
Fortune. nuseeb, qismut, b,hag.
Forwards. age, bur,hke.
Foundation. ne,o, bina.
Fowl. mo*o*rgh, punk,hee.
Fox. lom*r*ee.
Fraud. dugha, cb,hul.
Fresh. tazu, *t*u*t*ka.
Friend. dost, ashna, yar, meetoo.
To frighten. *d*urana, d,humkana, v. *to threaten.*
From. se, pas se.
Fruit. p,hul, mewu.
To fry. tulna, b,hoonna.
Full. b,hur, poora, p*oo*r, b,hur-poor.
Fun. tumashu, k,hel, v. *joke.*

G.

Garden. bagh, bagheechu, p,hool-waree.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy.

Gardener. malee, bâgh-ban.
To gather. juma-*k.* or *h.* butorna, jorna.
Gentleman. murde-admee, b,hule-manoos.
To get. pana, milna, k,hana, (*a beating*) mar-*k,h,* v. *to find.*
Ghost. b,hoot.
Ginger. udruk, sont,h.
Girl. ch,hokree, lurkee, luondee.
Girth. tung, furakhee.
To give. dena, bukhshna, sompna.
Glad. khoosh, mugun, anund.
Glass. sheeshu, pe,alu, goolabee, v. *cup.*
Glove. dustanu.
Glue. suresh.
To go. jana, chulna, (*away*) chula-*j.* jata-*ruhna,* goom-*h.*
Goat. bukra, bukree.
God. khoda, ullah, eeswur, nara,en, ram, b,hugwan.
Gold. sona, zur, (*smith*) sonar, zur-gur.
Good. uch,ha, k,hoob, b,hula, bihtur, khyr, v. *well.*
Grass. g,has, k,hur.
Grave. qubur, gor.
To graze. churna.
Grease. churbee, roghun, chiknahut.
Goose. hans.
Grain. danu, unaj, ghullu, rusud.
Grand. (*father*) dada, nana, (*mother*) dadee, nanee.
Greasy. chikna, v. *fat.*
Great. bura, b,haree, mota, muha.
Green. subz, hura.
Greens. sag, subzee, turkaree.
Grief. ghum.
To grind. peesna.
Groom. su,ees, nufur.
Ground. zumeen, b,hoom.
To grow. burhna, oogna, jumna, nikulna, hona, v. *to become.*
Guaiva. umrood, sufree-am.
Guard. chuokee-dar, puhre-dar, v. *watch.*

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Gum. gond.
Gun. topuk, v. *cannon* and *musquet*.
Gunpowder. baroot.

H.

Hair. bal, moo.
Half. ad,ha.
Hall. dalan.
Hammer. hut,huoree, martol?
Hand. hat,h, dust.
Handkerchief. roo-mal.
Handle. dustu.
To hang. lut,kana, lutukna, (*strangle*) p,hansee-*d*.
Handsome. khoosh-nooma, khoob-soorut, v. *good*, *face*, &c.
Happy. khoosh, v. *glad*.
Hard. sukht, kura.
Hare. khur-gosh, lum-kuna.
Hat. topee.
Hatred. dooshmunee, byr, udawut, v. *spite*.
He. wooh, yih, oosne, isne.
Head. sur, sir, sees.
To heal. chunga-*k*, v. *well*.
To hear. soonna.
Heart. dil, mun, khatir.
Heat. gurmee.
Heaven. bihisht, bykoont,h.
Heavy. b,haree, guran.
Heel. eree.
Helm. sookkan, (*'sman*) -ee, whence *Sea-connie*.
Height. oonchan, ooncha,ee, v. *high*.
Hell. juhunnum, dozukh.
Hen. moorghee.
Hence. yuhan se, id,hur se.
Here. yuhan, yihan, eehan, ihan, id,hur.
To hide. ch,hipana.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

High. ooncha, boolund.
Hill. puhar, koh.
Hilt. qubzu, moot,h.
Him. oos; oos-e, oos-ko, is, is-e, is-ko.
Hinge. qubzu, nurmadgee.
To hire. kira,yu-*lena*, b,hara-*lena*.
Hog. soo,ur.
Hole. ch,hed, soorakh, bil.
Home. g,hur, (*at*) g,hur men.
Honey. shuhud.
Hoof. soom, k,hooree.
Horn. seeng.
Horse. g,hora, usp, v. *poney*.
Horse-shoe. nal, v. *shoe*.
Hour. g,huree, sa,ut.
House. g,hur, huwelee.
How. kysa, kis-turuh, kyoon, v. *what*.
How-many. ketne, kete.
How-much. keta, ketna.
How-far. ketee *or* ketnee door, v. *distance*.
Hunger. b,hook,h.
Hungry. b,hook,ha.
To hunt. shikar-*k*.
Husband. khusum, khawind.

I.

I. myn, myn ne.
If. ugur, jo.
Immediately. ub,hee, isee dum, toort, joheen, v. *now*.
In. men, b,heetur, undur, beech, v. *within*.
To increase. bur,hana, zee-adu-*k*. v. *to grow*, also *more*.
Ink. se,ahee, ruoshna,ee.
Ink-stand. qulum-dan, duwat, v. *pen*.
Insolent. mugra, shokh, be-udub, *d*,heet,h.
Interpreter. dob,hashee,a.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, plea*s*ure, &c.

Iron. loha, ahun, v. *smith.*
Island. *t*apoo, juzeeru.
It. wooh, yih, *oo*sne, v. *he.*
Itch. k,h*oo*jlee, kharish.
Ivory. hat,hee-daut, v. *elephant.*

J.

Jackall. gee*d*ur.
To join. milana, jo*r*na, lugana.
Joke. *t*,hut'ha, hu*n*see, *t*,hut,holee, muzakh, v. *fun.*
Journey. sufur, kooch, v. *stage.*
Judge. hakim, qazee.
Juice. rus, uruq.
To jump. koodna, p,han*d*na, just-*k.*
Justice. udalut, insaf, dad, ne,a,o.

K.

To keep. ruk,hna, d,hurna.
Key. koo*n*jee, kileed, chabee ?
To kick. la*t*-*marna.*
Kid. hulwan.
To kill. mar-*d*alna, marna, v. *to die.*
To kindle. ag-lugna *or* lugana, soolugna, v. *to light.*
King. padshah, *soo*ltan, raja.
Kingdom. raj, padshahut, sultunut.
To kiss. choomna, bosu-*d.* or *lena.*
Kitchen. bawurchee-khanu.
Knee. g,hoo*t*na, zanoo.
Knife. ch,hooree, ch,hoora, v. *pen.*
Knot. gan*t*,h, girih.
To know. janna, puhchanna, cheenhna, maloom-*k.* & *h.*
Labour. mihnut, duo*r*-d,hoop, v. *to run, sun.*
Lace. kinaree, go*t*a.
Ladder. seer*h*ee, zeenu.
Lady. beebee, begum, khanum, buhoo, ba,ee, bee.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Lame. lungra, loola, lung.
Lamp. chiragh, dee¸a, (*hanging*)qundeel, j¸har, v. *lantern.*
Land. zumeen, b¸hoom, *(by)* khooshkee, sook¸he.
Lane. gulee, v. *street.*
Language. zuban, bolee, b¸hasha, b¸hak¸ha.
Lantern. fanoos, v. *shade.*
Last or latest. pich¸hla, peech¸he se peech¸ha.
To last. tikna, t¸huhurna, ruhna, chulna, nib¸hna, buchna, v. *to remain.*
Late. be-wuqt, uber, derkur.
To laugh. hunsna.
Law. shuru, shuree¸ut, v. *justice.*
Lazy. soost, uskutee, kahil.
Lead. seesa.
Leaf. (*tree*) putta, pat, burg, (*book*) wuruq.
Lean. doobla, putla, laghur.
To leap. koodna, v. *to jump.*
To learn. seek¸hna.
Leather. chumra.
To leave. ch¸horna, ruk¸h-ch¸horna.
Leave. ch¸hoottee, rokhsut, ruza, ijazut, v. *order.*
Left. ba¸e¸an.
Leg. pindlee, pa¸on, saq.
Lemon. neemboo, leemoo, kurna.
To lend. ood-har-*d.* quruz-*d.*
Length. lumba¸ee, tool, durazee, v. *long.*
Leopard. cheeta, pulung.
Letter. chit¸hee, khut, v. *note.*
Level. burabur, chuorus.
Liar. j¸hoot¸ha, durogh-go.
To lick. chatna.
Lid. d¸hukna, sur-posh, v. *top.*
Lie. j¸hoot¸h, durogh.
Life. jan, jee, zindugee, puran.
To lift. oot¸hana.

ya, yo, b,h, *zh*, of yawn, yoke, a*bh*or, a*dh*ere, plea*s*ure, &c.

Light. (*not heavy*) hulka, so*o*book, munda, (*not dark*) oojala, ruoshun, v. *lamp, candle, match, link*, &c.

To light. julana, silgana, ruoshun-*k*. v. *to kindle.*

Lightning. bijlee, burq.

Like. mo,afiq, burabur, shamil, v. *alike.*

Lime. choona, kulee, b,hurka.

Line. lukeer, sutur.

Linen. sootee-kup*r*a, v. *cloth.*

Lining. ustur.

Link. (*light*) mushal, (*boy*) mushal-*chee.*

Lip. hont,h, lub.

Live. living, jeeta, zindu, (*flesh*) jeetar.

List. furd, ism-waree.

Little. t,hora, ch,hota, (*a*) kooch,h, ek, ziru, took, also *pray.*

To live. jeena, hona, ruhna, *t*,huhurna, v. *to last.*

Load. boj,h, lad, b,har.

Lock. tala, q*oo*fl.

Long. lumba, bu*r*a, duraz, tool tuweel.

To look. dek,hna, niharna, luk,hna, nigah-&c. *k*. v. *sight.*

To loose. ch,horna, k,holna, *oo*tarna.

Loss. noqsan, *tot*a, g,hat*a*.

To lose. k,hona, harna.

Loud. ooncha, bu*r*a, v. *high.*

Love. pe,ar, eshq, chah, (*to*) chah-*na.*

Low. neecha, nusheb, udna.

M.

Mad. deewanu, buorana.

To make. bunana, pyda-ty,ar-*k*. v. *to do.*

Male. nur.

Man. admee, murd, man*oo*s, v. *person.*

Mango. amb, (*fish*) tupsee-much,hee.

Manner. turuh, *d*uol, tuor, soorut, *d*,hub, kur, *whence* this or that *manner*, yoo*n*-kur, woo*n*-kur, v. *what, thus.*

Many. buhot, bohtere, *d*,her, v. *so, how.*

March. kooch, v. *to walk.*

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Mare. g¡horee, madwan, madee¡an.
Mark. nishan, puta, dagh, v. *stain.*
Marriage. shadee, be¡ah.
Market. bazar, hat.
Marrow. gooda, mughz.
To marry. be¡ah-*na.*
Martingale. zer-bund.
Master. sahib, malik, khawind, aqa, mooneeb, surkar.
Mat. chuta¡ee, boree¡a, suf, hoogla.
Match. (*light*) tora, fuleetu, v. *pair.*
Me. mooj¡h, mooj¡h-e, mooj¡h-*ko.*
Mean. pajee, kumeenu, neech.
Meaning. manee, urt¡h.
Measles. pungotee.
Medicine. duwa, duwa¡ee.
To meet. milna, b¡hentna, moolaqat-*k.*
Melon. khurboozu, turboozu.
To melt. gulna, gulana, g¡hoolna, g¡holna, puseejna.
Memory. yad, soort, sood¡h.
To mend. murummut-*k.* sarna, dooroost-*k.* (*a terrace*) dagh rezee-*k.* (*a coat*, &c.) pywund-*lugana*, rufoo-*k.*
Merchant. suoda-gur, muhajun.
Messenger. hurkaru, qasid.
Middle. beech, durme¡an, beech o beech.
Midnight. do puhur rat, ad¡hee rat.
Milk, dood¡h, sheer, (*curas*) duhee, (*butter*) ch¡hach.
Mine. mera, upna.
Mirror. arsee, a¡eenu, durpun, v. *glass.*
To mix. milana, sanna.
Moment. dum, lumhu, pul.
Money. roopu¡e, pysa, kuoree.
Monkey. bundur.
Month. muheena, mah, mas.
Moon. chand, mah, (*light*) chandnee, mah-tab.
More. uor, zee¡adu, ulawu, age, (*or less*) kum besh, kum zee ad, g¡hat, barh.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Morning. fujur, b,hor, bihan, turke.
Morsel. nuwalu, loqmu, gras, tookra, v. *piece.*
Morter. huwan, humam.
Mother. ma, madur.
To move. hilna, dolna, hilana, surkana.
Mould. kalbood, sancha.
Mouse. choohee, moosree.
Mouth. moonh.
Much. buhot, d,her, (*so*) etna, eta, (*as*) jetna, v. *how.*
Mud. chuhla, gara, (*wall*) kuchee deewar, v. *raw.*
Mule. khuchur.
Murder. khoon- (*-er*) -ee, qatil.
Musket. bundooq, qurabeen, sutka.
Mustard. ra,ee, surson.
My. mera, upna.

N.

Nail. (*finger.*) nakhoon, nuh, (*iron*) keel, mekh, kanta.
Naked. nunga.
Name. nam, ism.
Narrow. tung, choost, sukra.
Navel. naf.
Near. nuzdeek, pas, nere.
Necessary. zuroor, durkar, lazim, chace,e, (*the*) ja,e-zuroor
Neck. gula, gurdun.
Needle. soo,ee, sozun.
Neighbour. purosee, humsa,yu.
Nephew. b,huteeja, b,hanja.
Net. jal, jala, dam.
Never. kub,hee nuheen, hurgiz nuheen.
New. ny,a, nuo. *A new,* ny,e sir se, suri nuo.
News. khubur, ukhbar, gup.
Niece. b,huteejee, bhanjee,
Night. rat, shub, ryn, (*to*) rat ko, aj rat.
No. nuheen, nu, u-han, oo-hoon.
Nobleman. umeer, omra, omda, baboo.
Noise. shor, ghool, hungamu, d,hoom.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

None. ko,ee-or kooch,h-nuheen, v. *any, some-one, no.*
Noon. do-puhur, do-puhree.
North. oottur, shimal.
Nose. nak.
Not. nuheen, nu.
Note. chit,hee, rooqu, shooqqu, patee.
Nothing. kooch,h-nuheen, hech.
To nourish. palna, posna, purwurish-*k*.
Now. ub, ub hee, is wuqt, v. *present, this, time.*
Nurse. da,ee, duda.
Nut (*cocoa*) naryul, v. *fruit.*
Nutmeg. ja,e p,hul.

O.

O. u,e, y, a, he, re, o.
Oar. *dand*, whence *dand*-ee, a *rower.*
Oath. qusum, kiree,a, suogund.
Office. ohdu, kam, khidmut, munsub, v. *place.*
Of. ka, ke, kee, v. *from.*
Often. barbar, buhot bar, bohtera, barha, uksur, dufu,at, v. *so.*
Oil. tel, ruoghun, p,hoolel, (*rose*) utr.
Ointment. murhum, mulhum.
Old. poorana, qudeem, (*man*) bood,ha.
Olive. julpa,e.
On. pur, oopur, men, v. *in.*
One. ek, ko,ee, wala, v. *person.*
Once. ek-bar or -dufa, v. *time.*
Only. sirf, ekla.
Onwards. age, burhke.
Open. k,hoola, kooshadu.
Opinion. uql, danist, sumuj,h, booj,h.
Opium. ufeem.
Opposite. samne, mooqabil, roo bu roo.
Or. ya, khwah, chaho.
Order. hookm, kuha, purwangee, purwanu.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Orange. narungee, kuonla.
Orphan. yuteem.
Other. uor, ugla, ghyr, doosra, (*pl.*) uoron, v. *second.*
Oven. tundoor.
Over. par, oopur, pur, v. *across*, also *side.*
To overturn. oolutna, ooltana.
Outside. bahur, oopur.
Owl. ooloo, boom.
Own. upna, khas, nij ka.
Oyster. kustoora ?

P.

Pain. durd, dook,h, peer, (*to*) dook,h-na, pirana, but,hna.
Pair. jora.
Palm. hut,helee, kufidust.
Pan. handee, kurahee, (*frying*) mahee-tabu.
Paper. kaghuz, puttur.
To pare. kuturna, turashna, v. *to scrape.*
To paint. rungna, k,heechna, v. *to draw.*
Parrot. tota, soo,a.
Part. hissu, bant, bukhru, v. *piece.*
Pattern. numoonu, bangee.
Pay. tulub, durmahu, tun-khwah, shuruh, v. *month.*
To pay. b,hur-*d*, uda-*k*. *To be paid.* b,hur-*p*.
Paymaster. khuzan-chee, v. *treasury.*
Pea. mutur, danu, v. *grain.*
Peace. sooluh.
Pea. (*cock*) mor, (*hen*) mor-nee, (*chick*) mor-yla.
Pearl. motee, door.
Pen. qulum, (*knife*) qulum-turash, chukkoo, chakoo.
Pencil. sila,ee, seese-*or* lukree-ka qulum.
People. log, admee, khilqut, v. *man.*
Pepper. mirch, peepul.
Perhaps. sha,ed, hoga, ho to ho.
Permission. rokhsut, v. *order, leave.*
Person. admee, shukhs, jun, juna, manoos.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Pestle. dustu, sonta.
Petition. urz, urzee.
Pewter. just, ranga.
To pick. choonna, binna.
Pickle. achar, chutnee.
Picture. tusweer, nuqsh, chitur.
Piece. tookra, took, rezu, v. *web.*
Pigeon. kubootur.
Pill. golee, hubb.
Pillar. sutoon, k,humb,ha, v. *post.*
Pillow. tukee,u, balish.
Pine-apple. ununnas.
Pipe. (*tube*) nul, ny-chu, v. *reed*, (*smoaking*) hooqqu.
Pistol. tubunchu.
Place. juguh, mukam, t,hikana, v. *post.*
Plain. sadu, rook,ha, v. *level*, (*a*) mydan, k,het.
Plantain. kela.
Plaster, pledgit, &c. p,haha, puttee, v. *ointment.*
Plate. basun, rikabee, v. *vessel.*
Play. tumashu, k,hel, bazee.
To play. k,helna, (*to sound*) bujana.
Plunder. loot, loot pat, shikar.
Pocket. jeb, keesu.
Point. nok, unee, (*letter*) nooqtu, bindee.
Poison. zuhur, bik,h.
Pond. talab, huoz.
Poney. tuttoo, tang,hun, yaboo.
Poor. ghureeb, kungal, be-charu.
Porter. dur-wan, (*carrier*) motee,a, muzdoor.
Post. (*letter*) dak, v. *office*, (*station*) chuokee, t,hana, misul, k,hoont, v. *place*, k,hoonta, t,hoonee, v. *pillar.*
Potatoe. aloo, (*sweet*) shukur-kund.
To pound. kootna, bookna.
To pour. dalna, oodelna.
Powder. booknee, (*gun*) baroot, v. *flour.*
Power. bus, sukut, muqdoor, qoodrut, ikhte,ar.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Prawn. j,heenga.
Prayer. do,a, numaz, (*to say*) purhna, v. *to read.*
Presence. hoozoor, roo-bu-roo, v. *before.*
Present. muojood, hazir, (*gift*) nuzur, b,hent, (*year*) ubka-
sal, (*time*) *hal*, (*at*) ulhal, ub,hee.
To press. dabna, dubana, teepna.
Price. mol, qeemut.
Prince. shah-zadu, sooltan, raja, v. *king.*
To print. ch,hapna, from ch,hupna, *to be printed.*
Prison. bundee-khanu, qyd-khanu.
Prisoner. qydee, bund,hoo,a.
Profit. fa,edu, nufa, lab,h.
Prophet. nubee, pyghumbur, roosool.
To pull. k,hynchna, tanna, (*off*) ootarna, v. *to draw.*
Punishment. suza, mar-peet.
Purposely. jan-booj,hke, qusd-un.
To push. d,hukelna, surkana.
To put. ruk,hna, d,hurna, lugana, (*on*) puhinna, v. *to wear.*

Q.

Quarrel. j,hugra, quzee,u, lura,ee, tukrar, bigar.
To quarrel. j,hugurna, lurna, bigurna.
Quarter. pa,o, chuot,h, chout,ha,ee, v. *place* (*mercy*) aman,
whence—ulaman! ulaman! quarter! quarter!
Question. soowal.
Quicksilver. para, seem-ab.
Quill. shuh-pur, v. *feather.*
Quilt. ruza,ee, doola,ee, ekla,ee, bala-posh, v. *counterpane.*

R.

Rabbit. khur-gosh, v. *hare.*
Radish. moolee.
Rain. panee, me*n*h, baran, v. *water*, *cloak*, (*season*) bursa
burk,ha, (*to*) burusna, v. *to fall.*
To raise. *oot,*hana, k,hura-*k.* v. *to rise.*
Raisin. kishmish.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Rascal. huram-zadu, bud-zat, dugha-baz.
Rat. chooha, moosa, g¡hoos, (*musk*) ch¡hooch, hoondur.
Razor. oostura, ustoora.
To read. pur¡hna, banchna, jupna.
Ready. ty¡yar, buna, hazir, k¡hura, (*made*) buna buna¡e¡a, (*cooked*) puka puka¡e¡a, (*cut*) kuta kuta¡e¡a, &c.
Reason. uql, v. *wisdom*, ba¡es, jihut, v. *cause.*
To receive. pana, lena, milna, v. *to get*, (*in full*) b¡hur-*p.* v. *pay.*
Red. lal, soorkh.
Reed. kilk, ny.
Rein. bag, bag-dor.
To remember. yad-&c. *k.* v. *memory.*
Report. shohru, awazu, afwa.
Rhinoceros. gynda.
Rib. puslee.
Ribbon. feeta ? qor.
Rice. (*husk*) d¡han, (*cleared*) chawul, (*boiled*) b¡hat, khooshka.
Riches. duolut, mal, d¡hun.
To ride. suwar-*h.* chur¡hna, v. *to climb.*
Right. t¡heek, rast, dooroost, (*hand*) daheenu, dahna.
Ring. ungoot¡hee, ch¡hulla.
Ringworm. dad, deena¡ee.
Ripe. pukka, pokhtu.
To rise. oot¡hna, k¡hura-*h.*
River. nudee, duree¡a, nud, gung, (*small*) nala.
To roast. kubab-*k.*
Robber. dukyt, rah-zun.
Roof. ch¡huppur, ch¡hut.
Room. juguh, t¡hikana, goonja¡esh, v. *place, chamber.*
Root. jur, usl, mool.
Rope. russee, v. *string.*
Rose. gool, goolab, also, *rose water.*
Round. gol, (*about*) charon turuf, gird-pesh, p¡herkur, g¡hoomkur, pech-k¡hake.
To row. dand-*k¡hynchna, marna,* or *tanna,* k¡he¡ona.

ya, yo, b,h, *zh*, of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Rower. *d*andee.
To rub. mulna, g,hisna.
To run. duorna, duorana, v. *to drive, flow, flee.*
Rust. myl, zungar, morchu.

S.

Saddle. zeen, kat,hee.
Sail. pal, bad-ban.
Sailor. khulasee, juhazee, mullah.
Salt. numuk, non, lon.
Salt-petre. shoru.
Salve. murhum, v. *plaster.*
Same. ek, ek,hee.
Salutation. sulam, sahib sulamut.
Sand. baloo, ret, reg.
Sash. selee, jal.
To save. buchana, sumb,halna, v. *to support.*
Saw. ara.
To say. bolna, kuhna, bukna, furmana.
Scabbard. me,an, kat,hee.
Scales. pulle, pulre, turazoo.
Scar. dagh, v. *mark.*
Scholar. shagird, talib*oo*l elm, sik,h, m*oo*reed.
School. muktub, (*master*) *oo*stad, akhoond.
Scissars. qynchee, kuturnee, miqraz.
Scorpion. bich,hoo, guzh-d*oo*m.
Screen. purdu, qunat.
To scrape. ch,heelna, v. *to pare.*
To scratch. k,hooj,lana.
Screw. pech.
Sea. durya, sum*oo*ndur, kala panee.
Seal. mohur, ch,hap.
To search. *d*,hoon*d*,hna, k,hojna, tulash-*k.*
Season. muosum, y,yam, fusl, din, v. *day, time,* &c.
Sedan. palkee, bocha.
Secret. b,hed, raz.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

To see. dek¸hna, v. *to look.*
Seed. beej, bee¸a, tookhm.
To seem. lugna, sooj¸hna, dek¸ha¸ee-*d.* nuzur-*a.* v. *sight.*
Seldom. kum, t¸hora, kub¸hee kub¸hee.
Self. ap, upne, zat.
To sell. bechna, bikna.
To send. b¸hejna, put¸hana.
Separate. jooda, ulug, tufawoot, ulahidu.
Seraglio. zunanu.
Serpent. samp.
Servant. chakur, nuokur, khidmut-gar, nufur, sewuk.
Service. nu›kree, chakree, khidmut.
To sew. seena, silana, tankna.
Shade. ch¸ha¸on, sa¸yu, (*candle*) fanoos, (*wall*) deewargeer, v. *lamp.*
To shake. hilana, dolana, j¸harna, v. *to tremble, move.*
Sham. buhanu, heelu, nukhru, pek¸hna.
Shame. shurm, laj, hy¸a.
Shape. duol, v. *manner*, (*to*) be¸ontna.
Share. hissu, (*to*) bant-na.
Sharp. tez, chok¸ha, pyna.
To shave. hujamut-*k.* moondna.
She. woh, yih, oosne, isne, v. *female.*
Sheep. b¸her, mesh.
Shell. seepee, kuoree, v. *skin.*
Sheet. (*bed*) chuddur, chadur, (*paper*) ta¸o, tukhtu.
Shew. tumasha, deed, v. *sight.*
To shew. butlana, dik¸hlana, sumj¸hana, jutana, v. *to tell.*
Shield. d¸hal, sipur.
Ship. juhaz, (*captain*) na-khoda.
Shirt. qumeez, pyrahŭn.
Shoe. jootee, pa-posh, (*horse*) nal.
Shoe-maker. mochee, chumar.
To shoot. bundooq-*marna* or *ch¸horna*, v. *to fire.*
Shop. dookan (*keeper*) dookan-*dar.*
Shore. kinaru, teer, v. *side.*

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Short. ch,hota, kum.
Shot. gola, golee, (*small*) ch,hurra.
To shove. surkana, d,hukelna.
Shoulder. kand,ha.
To shut. moondna, bund-*k.* lugana, b,hirana.
Sick. beemar, be-aram.
Side. kinaru, turuf, bughul, puhloo, kurwut, (*this*) war, (*that*) par.
Sight. nuzur, deed, nigah, durshun.
Sign. nishanu, isharu, puta, syn.
To sign. dustkhut-*k.* suheeh-*k.*
Silence. choop, choopkee.
To silence. choop-choopana.
Silent. choopka, khamosh.
Silk. reshum, (*stuff*) reshumee kupra, che,olee.
Silver. roopa, seem, chandnee.
Since. jubki, jubse.
To sing. gana.
Sister. buhin, hum-sheeru.
To sit. byt,hna.
Size. qudr, b,hur, (*this, &c.*) is qudr, etna, (*of a pea*) mutur, *b,hur.*
Skin. ch,hilka, chumra, jild.
Sky. asmam, ukas.
Slave. gholam, luon*d*a, bundu.
Sleep. neend, khwab.
To sleep. sona.
To slip. k,hisulna, p,hisulna.
Slow, slowly. ahistu, d,heela, huole, ruh ruh ke.
Small. ch,hota, khoord, v. *little.*
To smell. soong,hna, muhuk-na.
Smell. bo, bas.
Smith. lohar, ahun-gur.
Smoke. d,hoo,a*n.*
To smoke. d,hoo,a*n-nikulna* or oot,*hna*, (*a pipe*) peena.
Smooth. chikna, saf.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy.

To snatch. ch,heenna, ch,heen-*lena.*
To sneeze. ch,heenkna.
Snow. burf, pala.
Snuff. nas, soong,hnee, (*box*) nas-*dan.*
Snuffers, gool-*turash* or -*geer.*
To snuff (*a candle*) gool-*turashna,* (*snuff*) nas-*lena,* soong,hna.
So. ysa, wysa, tysa, yoon, yoonhee, so, v. *as.*
So far. etnee door. *As far.* jetnee door. *As many.* jete, etne.
So often, as often. jy ber, ty ber, with ky ber, how often.
So long. etee der.
So many. ete, etne.
So much. eṭa, etna, is qudr, v. *much.*
Soap. saboon.
Soft. nurm, p,hoolka, v. *slowly.*
Soldier. sipah-*ee,* lushkur-*ee,* burq-undaz, v. *army.*
Sole. tula, penda, tulwa, v. *bottom.*
Some. kooch,h, t,hora, ek ad,h, baze, ku,ee ek.
Somebody. ko,ee, v. *person* (*or other*) ko,ee nu ko,ee.
Sometimes. baze wuqt, kud,hee kud,hee, gahe.
Something. kooch,h cheez, (*or other*) kooch,h nu kooch,h.
Somewhere. kuheen, (*or other*) kuheen nu kuheen.
Son, beta, lurka.
Song. geet, rag.
Soon. juldee, shitab, halee, toort, troont, bur-wuqt.
Sort. qism, b,hant, ruqm, rung, zat.
Sound. awaz, suda, suot, ahut, soor.
Soup. shorwu, shorbu.
Sour. k,hutta, toorsh.
South. duk,hin, joonoob.
To sow. bona, beejna.
Span. bilisht, bitta.
Spark. (*fire*) chingaree, shuraru.
To speak. bolna, kuhna, bat-*k.* b,hak,hna.
Spear. burchee, b,hala, builum, nezu.
Speech. zuban, bolee, b,hak,ha.
To spend. khuruch-*na,* lugana, (*dissipate*) k,hana, ocrana.

ya, yo, b,h, *zh*, &c. of yawn, yok*e*, a*bh*or, a*dh*er*e*, pleasur*e*, &c.

Spice. musaluh.
Spider. muk*r*ee, muk*r*a.
Spite. zid, byr, hur-byr, keenu, v. *hatred.*
Spirituous liquor. shurab.
Spit. seekh.
To spit. t,hook-*na.*
Spit-box. peek-*dan.*
To spoil. khurab-*k.* biga*r*na.
Spoon. chumchu, chumuch.
Spot. dagh, ch,hee*t.*
Spring. buhar, busunt.
To sprinkle. ch,hee*t*na, ch,hirikna.
Spur. e*r*ee ka kan*t*a, muhmez.
Spy. jasoos, b,hedee,a, hurkaru.
Spyglass. door-been.
Square. chuo-k,hoon*t*a, chuo-kona, m*oo*rubbu.
To squeeze. dabna, nicho*r*na, v. *to press.*
Staff. lat,hee, bed, bet.
Stage. munzil, v. *way.*
Stairs. seer,hee, zeenu.
Stale. basee, shubeenu, v. *old.*
Standish. qulum-dan, v. *inkstand.*
Star. sitaru, tara.
To start. chuonkna.
To stay. ruhna, *t*ikna, busna, *t*,huhurna, v. *to wait.*
To steal. choree-*k.* chorana.
Steel. fuolad.
Step. qudum.
Steward. khan-saman, deewan.
Stink. bud-bo.
To stir. hilna, v. *to move.*
Stirrup. rikab, (*leather*) rikab-duwal.
Stocking. pa,etabu, mozu.
Stool. mond,h*a*, mo*r*ha, peer,hee, (*motion*) dust, j,h*a*r*a.*
Stone. put,hur, sung.
To stoop. j,h*oo*kna, nihoorna.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

To stop, (*v. n.*) rookna, utukna, t¡humna, (*v. a.*) rokna, utkana, ch¡henkna.

Storm. toofan, and¡hee, (*of rain*) j¡huree.

Story. qissu, kuhanee, huqeequt, uhwal, bat.

Straight. seed¡ha, rast, burabur.

To strain. (*milk, &c.*) ch¡hanna.

Straw. po¡al, bichalee.

To strip. ootarna.

String. russee, doree, sootlee, bund, whence-izar-bund.

To strike. marna, peetna.

Strong. muzboot, zor-awur, bul-wunt, v. *great*.

Such. ysa, jysa, wysa, tysa, (*a one*) fulanu.

To suck. choosna.

Suddenly. ek-a-ek, uchanuk, ek-bargee.

Sugar. misree, shukur, k¡hand, cheenee.

Sum. juma, tumamee (*of money*) mublugh.

Summer. gurmee, tabistan.

Sun. sooruj, aftab.

Sun-shine. d¡hoop, g¡ham, aftab.

To support. sumb¡halna, t¡hamna, zamin-*d*.

To surround. g¡herna.

Suspicion. shuk, shoobuh, wuswas, v. *fear*.

To swallow. nigulna, k¡hana.

To swear. qusum-*k*. *k¡hana* or *lena*, v. *oath*.

Sweat. puseena, uruq.

To sweat. *puseena* ch¡hootna, puseejna.

To swing. j¡hoolna, dolna.

Swing. j¡hoola, hindola.

Sword. tulwar, shumsher, syf.

T.

Table. mez. (*cloth*) dustur-khwan, v. *sheet*.

Tail. doom.

Tailor. durzee.

To take. lena, k¡hana, pukurna, qubool-*k*. (*amiss*) boora-*manna*, (*down*) ootarna, (*care*) khuburdar-*h*,

ya, yo, b¸h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Tall. lumba, duraz.
Tea. cha, (*pot*) cha-dan.
To teach. sik¸hlana *or* sik¸hana.
Tear. a*n*soo, ushk.
To tear. cheerna, p¸harna.
To tell. kuhna, bolna, soonana, kuhsoonana, by¸an-*k*. v. *to say.*
Tenant. ry¸yut, kira¸e-dar, b¸huryt.
Tent. deru, tumboo.
Than. se, ki.
That. wooh, oos, (*side*) oos turuf, oos par, v. *side.*
Thee. tooj¸h, *too*j¸h-e, tooj¸h-ko, tere-tu¸ee*n*.
Then. tud, tub, tuo, p¸her.
Thence. wuha*n* se.
There. wuha*n*, ood¸hur.
Thereabouts. wuha*n* kuhee*n*.
Therefore. oos-*or* is-waste, is-*or* oos-lee¸e, v. *cause.*
These. ye, in ne, inho*n* ne.
They. we, ye, v. *these.*
Thick. gar*h*a, mo*t*a.
Thief. chor, cho*tt*a.
Thigh. jang¸h, ran.
Thin. putla, v. *lean.*
Thine. tera.
Thing. cheez, bust.
To think. booj¸h-*na*, bichar-*na*, soch-*na*.
Thirst-y. pe¸as-*a*.
This. yih, v. *it*, (*side*) is turuf.
Thither. id¸hur.
Thorn. kan*t*a, khar.
Thou. too, ty*n*, too-ne.
Though. ugurchi.
Thread. soot, d¸haga.
To threaten. d¸humkana, *dan*rna.
Threat. d¸humkee.
Throat. gula.
Throne. tuhkt, musnud.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Through. pur, men, se, ko, hokur, mare, (& *through*) warpar.
To throw. p,henkna, *d*alna.
To thrust. g,hooserna.
Thumb. ungoot,ha.
To thunder. gurujna, bolna.
Thus. ysa, wysa, jysa, tysa, yoon, yoonkur, v. *manner.*
Thy. tera, tooj,h, v. *thine.*
Tide. b,hat,ha, juwar.
To tie. band,hna.
Tiger. bag,h, sher.
Tight. tung, choost.
Till. tuk, tuluk, lug, toree.
To tire. t,hukana.
Tired. mandu, (*to be*) t,hukna.
Title. khitab, luqub.
Tittle-tattle. gup-shup, bat-cheet.
To. ko, e, ke, en, pas, se.
Toad. kut,h-mendook, ghuok.
Tobacco. tumbakoo.
Toe. pyr kee unglee, v. *finger*, &c.
Together. ke sat,h, hum rah, ke sung, sumet.
Toil. duor-d,hoop, mihnut, v. *to run.*
To-morrow. kul, furdu, (*days after*) purson, turson.
Tongs. chimta, dust-punah.
Tongue. jeeb,h, zuban.
Tools. hut,hee,ar, keel kanta.
Tooth. dant, (*brush*) miswak, dutwun, (*powder*) missee, munjun.
Tooth-pick. khilal, tinka.
Top. sir, chontee, sik,hur, top, g,huta-top, chupnee, v. *head. end, roof, lid,* (*crown*) chandee.
Topsy-turvy. oolta-poolta, zer-zubur, tuh o bala.
To touch. ch,hoona, tona.
To tow. goon-k,hynchna.
Tow. sun, pat.
Towards. kee turuf, v. *near.*

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Town. shuhur, qusbu, v. *city.*
Trade. suodaguree.
Trap. kul, jan*t*ee, dan, (*rat*) choohe-dan.
Traveller. m*oo*safir, rah-ee.
Treasure. khuzanu, (-*r*) khuzan-chee, tuhweel-dar
Tree. durukht, gach,h, j,ha*t*, pe*r*.
To tremble. kampna, luruzna, t,hurt,hurana.
Tribe. zat, firqu, quom.
Trouble. tusdee, d*oo*k,h, eeza.
Trowsers. pa,e-jamu, shilwar, churna, v. *drawers.*
True. such, suchcha, rast, d*oo*r*oo*st, yuqeen, bu-ja, v. *right.*
Trunk. sundooq, v. *box.*
Trust. b,hurosa, bawur, e,atibar, *oo*mmed, asra, v. *to believe.*
Truth. huq, rastee, sucha,ee, huqqeeut, v. *true.*
To try. azma,esh-*k.* dek,hna, janchna, kusna.
Tune. rag, tan.
Turban. pugree, cheera, dustar.
To turn. (*v. n.*) p,hirna, g,hoomna, pulu*t*-na, oolu*t*na,
(*v. a.*) p,hirana, luo*t*ana, p,herna, &c.
Turner. khuradee.
Turtle. kuch,hoo,a, sung-p*oo*sht.
Twine. s*oo*tlee, *d*oree, v. *string.*
Twice. do bara, v. *two*, *time*, &c.
To twist. ynt,hna, pechtab-*k,h.*
Type. ch,hape ka hurf, v. *letter.*

V.

Vain. ubus, u-p,hul, bur-bad.
Valet. khidmut-gar, v. *servant.*
Value. qudr, qeemut, mol, v. *worth.*
Velvet. mukhmul.
Venetians. j,hilmil, khur k,huree,a.
Very. buh*o*t, zee-adu, nipu*t*, v. *great*, &c.
Vessel. basun, burtun, kishtee, v. *boat*, &c.
Very well. buh*o*t uch,ha, buh*o*t khoob, khyr, bihtur, v. *good.*

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Vial. sheeshee, kooppee.
Victory. futih, jeet, jy.
Vile. pajee, v. *bad, mean.*
Village. ga,on, bustee.
Vinegar. sirku.
Violence. zor, jubur, zubur-dustee, sukhtee, zee,adutee.
Visit. moolaqat, b,hent.
Voice. awaz, gula, v. *sound.*
Vomit. rud kee duwa, (*to*) qy-*or* rud-*k.* ch,handna.

U.

Ugly. bud-soorut, bud-nooma, bud-duol, koo-roop, koo-t,hra, b,honda, v. *bad.*
Unawares. be khubur, ek-a-ek, naguhanee, v. *suddenly.*
Uncle. chucha, mamoo.
Under. neeche, tule, undur.
To understand. sumuj,hna, booj,hna, janna, duryaft-*k.*
Uneven. ooncha-neecha, mota-putla, nusheb-furaz.
Until. jublug, jubtuk, ki.
Up. oo,pur, pur, (*on water*) oojan, churha,o.
Upon. pur, oopur.
Uppermost. oopur-ka, sub se oopur.
Upright. seed,ha, k,hura.
Upside-down. oolta-poolta, uond,ha, v. *topsy turvy.*
Upstart. kul ka admee.
To urine. mootna, peshab-*k.*
Us. hum, hum-on, hum-en, hum-ko, hum-on ko.
Use. fa,edu, kam, umul, rubt, mushq, v. *profit.*
Useless. kooch,h kam ka nuheen, nikumma, na-karu.

W.

To wait. k,hure-*or* byt,he-*ruhna*, t,huhur-*j.* subur-*k.*
Wafer. tikee,a, tiklee.
To wager. budna, shurt-*k.*
Waist. kumur, mee,an.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, pleasure, &c.

Waiter. khidmut-gar, v. *servant.*
To wake. jagna, (*v. a.*) jugana, *oot,*hana.
To walk. chulna, p,hirna, *t*uhulna, (*v. a.*) *t*uhlana.
Wall. deewar, qunat, v. *screen.*
Walnut. ukhrot.
To want. chah-na, durkar-*h.* mangna, mohtaj-*h.* (*to lack*) kum-khalee-*h.* baqee-*h.* v. *without.*
War. lura,ee, jung.
Warm. gurm, tutta, v. *heat.*
Was. t,ha, hoo,a, ruha.
To wash. d,hona, v. *to bathe, clean,* (*to*) gurm-*k.* gurm-ana.
Wash-hand-bason. chilumchee.
Washer. (*man*), d,hobee, (*woman*) d,hobin.
To waste. g,hut*n*a, gulna, g,hut*a*na, kum-*k.* or *h.*
Watch. chuokee, puhru, pas, v. *clock,* (*man*) pas-ban, nigah-ban, v. *guard.*
Water. panee, ab, jul, (*man*) ab-dar, bihishtee.
Wax. (*candle*) mom, (*sealing*) lak.
Way. rah, rusta, ruwish, chumun, wuzu, chal, v. *manner.*
We. hum, hum ne, humo*n* ne.
Weak. kum-zor, nir-bul, (*tea, &c.*) putla, p,heeka, be-muza.
Weary. mandu, *oo*das, aree, v. *to tire.*
Weather. din, (*rainy*) panee ka din, v. *air, water, season.*
To wear. puhirna, puhinna, band,hna, ruk,hna, lugana.
To weave. binna, b*oo*nna, v. *to make.*
Weaver. tantee, joolaha.
Web. t,han, parchu.
Wedding. be,ah, shadee.
Week. huftu, ut,hwara.
To weep. rona.
To weigh. tuol-na, jok,hna.
Weight. wuzun, boj,h, bar, v. *load.*
Well. (*water*) koo,a, ba,olee, indara.
Well. b,hula, chunga, tun-do*o*roost, v. *yes, good.*
West. puch,hum, mughrib.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy.

To wet. b,heegona, tur-*k*.
What. kya, kuon, jo, jin, jis, v. *who, which.*
Whatever. jo kooch,h, jo,ee.
Wheat. gen*h*oo*n*, gund*oo*m.
Whelp. pilla, sug-buchu, v. *young.*
Wheel. (*cart*, &c.) puhee,a, chukkur, p,hirkee, (*water*) dolab, (*thread*, &c.) churkhee, churkhu.
When. (*quest.*) kud, kub, (*rel.*) jub, jud, jis-wuqt.
Whence. kuha*n*-se, juha*n* se, v. *where.*
Where. (*rel.*) juha*n*, jid,hur, (*quest.*) kuha*n*, kid,hur.
Wherefore. kis waste, kyoo*n* kur, kis lee,e, v. *reason.*
Wherever. juha*n* kuhee*n*, juha*n* juha*n*.
Which. (*rel.*) jo, juon, ki, (*quest.*) kuon.
Whichever. joko,ee, juon-sa, jo,ee.
While. din, mooddut, v. *season*, (*a long*) buhot, dino*n*, mooddut mudeed. While that, jubki, v. *when.*
Whip. chab*oo*k, qumchee, kora.
To whirl. p,herna, v. *to turn.*
White. soofed, *oo*jla, (*man*) gora.
Whither. kid,hur, kis turuf.
Who. (*ques.*) kuon, (*rel.*) jo, jis, jin, v. *whom.*
Whoever. jo ko,ee, jo,ee, ko,ee jo.
Whom. kis, kin, kinho*n*, jis, jinho*n*.
Whole. tumam, sub, durobust, sara, b,hur, (*day*) *din*-b,hur, (*city*) *shuhur* b,hur.
Whore. ch,hinal, (*courtezan*) kusbee.
Whose. kis-&c. ka, ke, kee, v. *whom.*
Why. kis-waste, kyoo*n*, kahe, kis lee,e, v. *reason.*
Widow. bewa, ran*d*.
Wife. joroo, qubeelu, v. *woman.*
Will. iradu, kh*w*ahish, mutlub, qusd, v. *wish.*
To win. jeetna, v. *to carry.*
Wind. huwa, ba,o, bad, butas, pawun.
Window. k,hirkee, j'huroka, dureechu.
Wine. shurab, mudra.

ya, yo, b,h, *zh*, &c. of yawn, yoke, a*bh*or, a*dh*ere, plea*s*ure, &c.

Winter. jara, zumistan.
To wipe. ponch,hna, saf-*k*. sook,hana.
Wire. tar.
Wise. uqlmund, se,ana, dana, alim.
Wisdom. uql, ge,an, bood,h, wuqoof, shu,oor, dana,ee.
Wish. arzoo, shuoq, v. *will*, (*to*) chah-*na*, v. *to want*.
With. sat,h, se, sumet, sung.
Within. b,heetur, undur.
Without. bahur, v. *out*, bina, bu-ghyr,be, whence-be-sur, head*less*, or *without* a head.
Witness. guwah, shahid, sak,hee.
Wolf. b,heree,a.
Woman. rindee, uorut, walee, (*milk*) *dood,h* walee.
Wood. jungul, bun, (*timber*) lukree.
Word. bat, buchun, lufz, sookhun.
Work. kam, kar, kaj, (*lo*) kumana.
World. doonya, juhan, alum, jug.
Worm. kenchwa, keera.
Worth. wusf, qudr, goon, v. *use*.
Wound. zukhum, g,ha,o, chot.
To wrap. lupetna.
To write. lik,hna, tank-*ruk,hna*.
Writer. (*copier*) katib, khoosh-nuwees, (*clerk*) moohurrir, v. *accountant*.
Wrong. ghulut, be-ja.

Y.

Ye. toom, v. *you*.
Year. burus, sal, sun.
Yellow. peela, zurd.
Yes. han, hoon, bule, jee.
Yester (*day*.) kul, pich,hla-din, v. *day*, (*night*) kul kee rat, gu,ee rat.
Yet. lekin, v. *but*, ubtuk, aj tuk, hunoz, ub lug, ub tuluk.
Yolk. zurdee, koosoom.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

You. toom, toomhen, toom-ne, toomhon, ap.
Young. juwan, chhota, kucha, (*one*) buchu. v. *whelp.*
Your. toomhara, ap-ka, upna.
Youth. juwanee, jobun, v. *boy.*

MILITARY TERMS.

PRELIMINARY AND SUPPLEMENTARY OBSERVATIONS,

BY THE

LATE LIEUTENANT ROBERT WEBSTER,

AND THE

AUTHOR OF THESE SHEETS.

THE following Military Terms, made use of by the natives, in their own and our armies, may be of service to any young officer who is appointed to a Sipahee corps, immediately on his arrival in India. After becoming master of them, he might attend every drill, observing carefully the expressions which the drill serjeant makes use of in explaining the English words of command, when teaching the recruits their exercise. The whole should then be noted down, *very carefully* and alphabetically, in a memorandom book, the officer paying due attention to their orthography. When he thinks he has obtained a sufficient number of words to be able to instruct a squad, he might with his commander's leave take charge of one, which he should exercise morning and evening

for near two months; pronouncing the words of command at first slowly and distinctly with the extent of his voice. Rapidity of utterance will come of its own accord afterwards. By so doing he will get acquainted with the men, and they accustomed to his command, the advantages attendant on which are well known to every officer, but more especially to those who belong to the native regiments.

The military scholar will do well to recollect, that many useful words must be omitted here, from their having no such expressions in the Hindoostanee. In these instances, however, he must use the English word more or less corrupted, according to circumstances, with which a little practice will soon familiarise the learner. Some few of the corruptions in question will appear in the Appendix, which affords no bad clue to all the rest, and those in italics here are commonly preferred in our armies. It cannot be expected that the natives in every regiment of the service, will make use of all the words of command exactly as they occur here, since every one will take a certain latitude in his own translation of the English. At all events, those used by the late Lieut. WEBSTER will be generally understood, and may serve as a good model for others, who may feel inclined to bring this department of military duty to the perfection which it certainly merits, in every point of

view, in our armies. All the words which are inserted in the *Vocabulary*, are of course omitted here, and a few in the present list belong exclusively to the artillery, as I at first intended to have given, not only all their terms, but those belonging to the *sea service also.*

After examining the written materials that my friends had collected for the above purpose, I found such a chaos of corruptions and intermixture of tongues, as to make me relinquish the attempt, at least for the present. I may, at some future period, be induced to prepare a more complete military and naval *Vocabulary*, than I could accomplish now, especially if I be fortunate enough to receive any intermediate assistance and encouragement, to enable me to proceed in such task, with private satisfaction and public advantage.

A.

Accoutrements, keel kan*t*a, saz saman.
Aim, *deet*,h; shust; (*to take*) shust-*band*,*hna.*
Advance to, samne chulna; bu*r*hna.
Ambush, da,o*n*; ga*r*a; g,hat.
Ammunition, jungee-*t*on*t*a; baroot golee; saman jungee.
Angle, goshu; kona.
Anvil, g,hun; niha,ee; sundan.
Approaches, morchu; morchal; u*r*gu*r*a.
Alarm, pokar; hank pokar.
Armistice, wuqfu; mohlut; *t*,huhrawa.
Armour, buktur; j,hool; chara,enu.
Arms, hut,hee,ar; hurbu; silah.

Arsenal, silah-khanu.
Articles of war, lushkuree a,een.
Artillery, topen; top-khanu; (*man*) golundaz.
Attack, hulla; d,hawa; churha,ee; humlu.
To attack, (*in front*) mohra marna; (*the rear*) pich,haree-marna; (*in flank*) kumur- (ya) kanee-marna, v. *flank*.
Axletree, d,hooree.
Axe, tubur; tubul; koolharee; (*pick*) gyntee.

B.

Baggage, boongah; cheezbust; buheer.
Barrel, peepa; (*gun*) nulee.
Barrier, urgura; p,hatuk.
Base, ne,o; jur; boonee,ad.
Bastion, boorj.
Battery, morchu; dumdumu.
Belt. purtula; dab; duwal.
To blockade, g,her-*lena*; nakabundee-*k*. moohasiru-*k*. gird-*k*.
Blunderbuss, d'humaka; qurabeen.
Body of men, guroh; risalu; ghol; toomun.
Bomb, hoqqu; ghoobare ka gola.
Bombardier, golundaz.
Breach, koom b,hul; bogharu; durar; p,hoot; shigaf; (*practicable*) chulta bogharu.
Breast plate, chupras.
Brigade, dustu.
Brimstone, gund,huk.

C.

Carriage, ruhroo; ruhkulu; tukht.
Camp, pura,o; lushkur-gah.
Cantonments, ch,ha,uonee.
Cavalier, dumdumu; v. *trooper*.
Capitulation, quol qurar.
Carabine, qurabeen; d,humaka.
Cartouch, tosdan.

Cartridge, *t*onta; (*light*) juloosee; sulamee; (*grape*) ch,-hurra.
Casement, murhulu.
Cavalry, t*oo*rk-suwar.
Centre, beech; naf; qulb.
Cessation of arms, m*oo*hlut: s*oo*look.
Chamade, chadur-dopu*tt*a-*hilana*. (8)
Chamber of a gun, top kee ko*t*,hee.
Chain, zunjeer.
Challenge to, lura,ee mangna; m*oo*qabulu-*chahna*; (*as a sentry*) *t*okna; rok*t*ok-*k*.
Colours, nishan; j'hun*d*a; byruq.
Commission, ohdedaree-sunud.
Company, biraduree.
Compliment, sulam.
Convoy, qafilu; budruqu rusanee.
To countermarch, kawa deke p,hirna.
Court martial, lushkuree udalut.
Cuirass, chara,enu; j,hool.
Cymbal, j,hanj,h; munjeera.

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(8) To wave a sheet or cloth of any kind round the head repeatedly implies, that the people who do so, consider their selves in the power of the enemy, and mean to submit accordingly. This in day-light answers every purpose, but the rude state of military tactics in the East, has not yet provided an adequate expedient during hostile attacks at night. The natives would, under such circumstances, give over firing, call out *uluman*, *uluman*, or uman, uman, and probably wave a light or torch circularly in the air, to show, that they had submitted, and expected mercy accordingly. In the day time even, when a man leaves the ranks and approaches the enemy *unarmed*, he is considered as sacred as a person among us bearing a flag of truce, and will be received in the light of a pacific messenger demanding a parley, &c. from the adverse army.

D.

Decamp to, chule-jana; oot,h-*j*. kooch-*k*.
Defences, a*r*; o*t;* u*r*gu*r*a; bucha,o.
Defile, duru; naka; g,ha*t*; gulee.
Deserter, b,hugo*r*a; firaree.
Detachment, ghol; risalu; v. *brigade*, &c. tu,eenatee.
Division, *t*ola; *t*olee; v. *body*.
Discharge, burturfee kee chit,hee; *to*) nam-*katna;* juwab-*d*.
Drum, tumboor; tublu.
Drummer, tumboor-chee.
Duty, baree; khidmut; kam; nuokuree; chuokee.

E.

Embrazure, rund; top ka j,huroka.
To enfilade, aga-*marna* or *band,hna*.
Encamp to, deru *or* mooqam-*k*.
Evolution, hurkut.
Exercise, quwa,ed.

F.

Fascine, j,honka; an*t*ee; luk*r*ee.
Feather spring, kumanee.
Feint, b,hoolawa; d,hok,ha; buhanu.
Field piece, top ruhkulu; top julebee.
Flank, bughul; kumur; kunee; kanee.
File, pant; pura; qutar.
File off to, qutar qutar-*or* kawa de ke-chulna.
Forlorn (9) hope, *oo*mmedwar sipahee,o*n* ka jut,na, janbazo*n* ka ghol.

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(9) Were this translated literally, the inauspicious name alone would prevent the natives from comprehending what was intended by the expression among us. It is in cases of this nature, where not only the skill of a linguist is requisite, but that discrimination also which can be attained from a real knowledge of the manners and customs of the people alone.

Forage, kuhee; rusud; luhna; seed,ha; panee.
Form to, bunna; bunana; pura-band,hna.
Fort, qula; gurh; gurhee.
Fosse, khunduq; pyghar, v. *ditch.*
Furlong, ruza; ch,hoottee.

G.

Gabion, tokree.
Gate, p,hatuk; durwazu.
General, surdar; bukhshee; (*in chief*) meer-bukhshee.
Gin, t,hekee.
Glacis, pooshtu; dugram.
Grenade, hooqqu; (*thrower*) hooqqe baz.
To ground, solana.
Guard, chuokee; puhru; (*advanced*) hurawul; qurawul; ugaree; (*rear*) chundawul; pich,haree.
To guard, nigah banee-*k.* khubur-*lena*; hifazut-*k.*
Guide, hurkaru; duoraha; rah-bur.
Gun carriage, urabu: v. *carriage.*

H.

Helmet, top; khod.
Hide, cham; chursa.
Howitzer, urabu.
Hospital, beemar-khanu.
Hurdle, t,hut,hur.

I.

Infantry, pydul; pe,ade.
Intrench to, morchu bundee-*or* sulabut koochu-*k.*

K.

Knapsack, j,hola.

L.

Ladle, chumuch; do,ee.
Laboratory, baroot-*or* kar-khanu.
Limber, ruhroot; v. *carriage.*
Line, pura; suf.

M.

Magazine, mukhzun, v. *arsenal*
Mallet, mekh-choo ; mogree.
Match, jamgee ; dee,a sula,ee ; v. *the Vocab.*
Mine, soorung ; (*to spring*) soorung-*marna.*
Mortar, hooqqu ; ban ; ghoobara.
Motion, hurkut.
Mould, sancha.
Mutiny, dunga; fusad ; hungamu ; fitnu.

O.

Oblique, kona kanee ; tirch,ha.
Officer, surdar ; ohde-dar, v. *general.*
Ordnance, chuo chukkee ; v. *gun.*
Outpost, aspas kee tu,eenatee.

P.

Parade, quwa,ed-gah, v. *exercise.*
Parley, juwab suwal ; (*to beat*) kupra-*hilana*, v. *chamade.*
Party, jut,ha; risalu ; tu,eenatee.
Pass, nikasee kee chithee ; dustuk rahdaree; purwanu ; (*strait*) dura ; g,hat ; v. *defile.*
Patrole, tilawa ; tila,e,u.
Park, top-khanu.
Palisade, kut g,hura.
Peace, mel ; sooluh.
Picket, mekh ; k,hoontee.
Picquet, tila,e,u ; girdawuree ; itaqee.
Pivot, k,hoont.
Pioneer, bel-dar.
Plan, nuqshu.
Platform, chubootru ; muchan.
Port fire, muhtabee ; hut,h-p,hool ; v. *match.*
Pole, p,hur ; jooa, bum.
Priming wire, sozun ; soo,a.
Priming (*powder*) runjuk; (*pouch, &c.*) runjuk-dan.

Q.

Quadrant, oostoorlab.

R.

Rammer or pounder, moosul; doormoos.
Rampart, fuseel; kumur-kota; deewar.
Range (of shot goleka) tuppa; pulla; mar, chot.
Rear, pich,hwara; peech,ha.
To recoil, plutna; hutana.
Redoubt, morchu.
To relieve, budul-lena; budlee-kurna.
Rendezvous, udda; mujma.
Reserve, p,haltoo; oobaroo; fazil.
Retreat, puhloo-tihee; (*to*) hutna.
Rocket, ban.
Roll, ismnuweesee; furd; fihrist.

S.

Sally to, khoorooj-*k*. oob,hurna.
Sand bags, baloo kee t,hylee.
Sash, jal,putka.
Scaling ladder, kumund; v. *ladder*.
Shovel or spade, belchu; koodal; p,huora.
Sight, mussa; muk,hee; deed-ban.
Sling, duwalee; v. *belt*.
Sponge staff, soomb,ha.
Squadron, ghol; dustu; j,hoond.
Stockade, kumur kota; v. *palisade*.
Sword, kirch; neemchu; tulwar.

T.

Target, chand.
Tarpaulin, g,huta top; mom-jamu.
Tent, deru; khymu; tumboo; pal.
Touch-hole, runjuk g,hura; (ya) soorakh.
Tompion, *dutta*.
Trigger, lublubee; kul.

Troop, *too*mun; risalu.
Trooper, suwar.
Trunnions, purkan.
Tumbril, pe*t*ee.

V.

Vanguard, hurawul; aga*r*ee; moh*r*a; v. *guard.*

U.

Uniform, sipahee¸anu bana.

W.

Wadding, kusun; nuwalu.
War, jung; lura¸ee.
Weapons, hurbu; hut¸hee¸ar; v. *arms.*
Wing, puhloo; bughul; kanee; (*right*) mymuna; (*left*) mysura.

Y.

Yoke, joo¸a; joowa*t*; juwalee.

Order arms! bundooq ootaro!
Fix bayonets! sungeen chu*r*ha¸o!
Shoulder arms! bundooq kand¸he pur ruk¸ho!
Present arms! *sulamee* ka hat¸h!
Charge bayonets! sungeen ka hat¸h!
Make ready! g¸ho*r*a do pa¸e pur chu*r*ha¸o.
Half cock firelocks! ek pa¸e pur g¸ho*r*a ruk¸ho!
Present! shust lo (ya) bundooq j¸h*oo*ka¸o!
Fire! ch¸ho*r*o! dagho! *or* maro!
Handle cartridge! *ton*te pur hat¸h ruk¸ho!
Open pans! p¸hirjoola (ya) pee¸alu-k¸holo!
Prime! runjuk pila¸o!
Load! *ton*ta b¸huro!
Draw ramrod! guz nikalo!
Ramdown cartridge! *ton*ta guz se maro!
Return ramrod! guz p¸hir do!

Seize the firelock with a firm grasp! bundooq moot,hee,a-ke pukuro!

Prime and load! runjuk pila,o, tonta b,huro!

Recover arms! kan se mar!

Dress by the right! duheene nuzur kuro, burabur hoja,o!

Dress by the left! ba,en nuzur kuro, burabur hoja,o!

Eyes to the right! duheene nuzur!

Eyes to the left! ba,en nuzur!

By the right backwards dress! duheene dek,h peech,he hutke burabur hoja,o!

By the left backwards dress! ba,en dek,h peech,he hutke burabur hoja,o!

By the right forwards dress! duheene dek,h age bur,hke burabur hoja,o!

By the left forwards dress! ba,en dek,h age burhke burabur hoja,o!

To the right face! duheene p,hiro!

To the left face! ba,en p,hiro!

To the right about face! duheene se ad,ha chukkur p,hiro!

To the left about face! ba,en se ad,ha chukkur p,hiro!

Rear ranks take open orders! pich,haree k,holo!

Rear ranks take close order! pich,haree milo!

Pile arms! bundooq je,ooree kuro!

Ground arms! bundooq sola,o!

Stand at ease! hat,h mila,o (ya) maro!

Attention! jang se hat,h mila,o!

Keep up your heads! sir oot,ha,o!

Ordinary time, march! t,humbe qudum se age chulo!

Step short! eree angoothe ke pas ruk,h d,heere qudum chulo!

Quick march! juldee qudum oot,ha,o!

Step out! lumba qudum ruk,ho!

Change the step! qudum budlo!

Halt! k,hure ruho!

To the right wheel! duheene k,hoont pur samne se chukkur k,ha,o!

To the left wheel! ba,en k,hoont pur samne se chukkur k,ha,o!

On your right backwards wheel! duheene k,h*oon*t pur peech,he se chukkur k,ha,o!

On your left backwards wheel! ba,e*n* k,h*oon*t pur peech,he se chukkur maro!

The company will step back six paces! kumpunee ch,hu qudum peech,he hu*t*ega!

To the left or right oblique! ba,e*n* ya duheene tirch,ha qudum chulo!

Point your toes! pa,o*n* ke punje duba,o!

To wheel on the center! beech ke k,hoon*t* pur chukkur marna!

Mark time! upnee juguh k,hure ho qudum oo*t*ha,o!

To march in file, qatar qutar chulna?

The company will advance! *kumpunee* age burho!

The recruits will go to ball practice every evening! hur roz sham ko ny,e sipahee chand mare-e ke waste ja,enge.

There will be an inspection of arms to-morrow morning, see that they are all very clean! fujur kul kan*t*e kee dek,ha,ee hogee, dek,h ki sub uch,hee turuh saf ruhe*n*.

Take care that the supernumerary arms are cleaned every day! khuburdar ki *surunjam* jo oobaroo (ya ufzood) hy roz roz mula jawe!

Bring me a written report of the company daily! kumpanee ka uhwal roz roz humare pas lik,hla,e,a kuro!

When were you enlisted? t*oo*m kub nuokur hoo,e?

Press the butt well to the shoulder! koonda mon*dd*,he pur uch,hee turuh duba,o!

Pull the trigger strong with the middle finger! beech kee unglee lublubee pur zor se dabo!

Tell off the company into three sections! kumpunee ko teen *t*olee kuro!

The company will wheel in echellon of sections! pul*t*un tirch,hee *t*olee hoja,egee! pul*t*un see*r*hee ka kam kure-gee!

At what time does the battalion march to-morrow morning? fujur kis wuqt pul*t*un kooch kuregee?

How many men are for *picquet* to-night? aj rat ketne juwan *tila,e* kee nuokuree ke waste hy*n*?

DIALOGUES, PHRASES, (10)

&c.

20. What is on the ground ?	*Zumeen* pur kya hy?
A pen.	Qulum.
Bring *the* pen.	Qulum *oot*,ha la,o.
21. There was *a* king who had *a* daughter, but he had not *a* son.	*Ek* padshah t,ha jiske ihan ek betee t,hee, pur ko,ee beta nu t,ha.
This is *the* (he or) man.	Yih wooh-ee hy.
He will return in *a* breath.	Ko,ee dum men p,hirega.
The short of it is this, that I will go to-morrow.	*Ul* ghurz yih hy, ki myn kul ja,oonga.
The whole are there.	Wuhan sub hee hy.
22. I will take the business *from thee*, and give it *to him*.	Myn tooj,h se kam loonga uor *oo*se doonga.

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(10) Principle first will be obvious from the words *dustoor*, *bazar*, *begum*, *soorut*, *surdar*, *moosulman*, *moonshee*, *feel*, *moof-tee*, *hindoo*, being frequently written correctly at once by most people. The learner will hence forth refer to the same number among the principles, that he meets with affixed to each exercise, for every thing between the first number he meets with and the next. Thus from 20 to 21 belongs entirely to principle 20, and so forth. On this occasion let me caution the scholar not to allow any Moonshee to insist, that examples like the present are never used among them, until he can speak Hindoostanee well enough to convince all such wise-acres of their total inability to comprehend the nature and tendency of what is asserted here, without being sufficiently versed in both languages. As no native can patiently submit

54. Who is he?	Wooh kuon hy? 58.
26. The brother *of* your worship's cook.	Ap (or sahib) *ke* bawurchee ka bʻhaee. 27.
29. Go to the groom, put this grain before him, and see that he gives it to the horse.	Saʻees *ke* pas jakur, yih danu *oos ke* age rukʻhkur, dekʻho ki wooh gʻhore ko kʻhilata hy. 30.
I have come on the part of the king as ambassador to this government.	Myn elchee hokur isee surkar men aʻeʻa hoon padshah *kee* turuf se. 34.
45. What sort of animals are these?	Ye kuon se janwur hyn? 53.
They are wild ducks.	Moorghabee hyn.
30, 31. For what will you sell them to my master.	Ketne ko mere khawind *ke* (11) *hatʻh* bechoge.

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to *too* and *toojʻh*, all of them have an interest in crushing expressions similar to that in the text, without having penetration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. They cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, Who will return? What man is to go? Why will he go? We never speak so. This cannot be right, after instances which may be produced by the scholar in the course of his reading. The learner gets perplexed; the Moonshee persists in a speech of which the other cannot comprehend one third, the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.

(11) Were *ko* here used instead of *-ke hatʻh*, the meaning would be perverted to:—For how much will you sell my master as a slave? A learner once in my presence asked a Moonshee about a book, and concluded with saying, will you sell it to me? in these words, Hum *ko* (for *humare hatʻh*) bechoge? The man very respectfully replied, muqdoor kya, ap mera gholam nuheen, how can I do so, your honour is not my slave.

40. In your opinion is the rear of this house handsomer than the front?

47. By no means, on the contrary, I conceive the front is much more elegant than the rear.

29. The matter may be so among the minister's servants, but it is otherwise with the general's domestics.

27. What connection is there between the prince's son and this report? (12)

There is this *connection* between the prince's son and this report.

26. 38. The steward has not a single penny about him for to-day's market expences, how will he bring provisions? and I in fact have not even a bad farthing.

If men have their male cooks, men servants and pages to serve them, women surely ought to have their cook maids, waiting maids, and damsels to attend them.

22. In what manner is it expressed?

Toomharee danist men is g,hur ka peech,ha age se khooshnooma hy? 32.

Hurgiz, bur uks mere khe,al men iska aga peech,he se buhot soot,hra hy. 56.

Bat yoon ho to ho wuzeer ke *nuokuron age*, pur bukhshee ke *chakuron ke nuzdeek* koocb,h uor hy. 33.

Kuhan raja ka beta uor kuhan yih shohru.

Raje ke bete uor is shohre men yih *luga,o* hy. 36.

Khansaman ke yuhan aj ke bazar ke khurch ko ek pysa b,hee nuheen, suoda kuhan se lawega, uor mere yuhan jo such pooch,ho ek p,hootee kuoree b,hee nuheen. 40.

Jub ki murdon ke yuhan bawurchee, khidmutgar uor khuwas oonkee khidmut pur ruhen chahee,e ki uoruton ke yuhan b,hee bawurchin, khidmutgarin o suhelee,an b,hee ruhen. 41.

Yih kuhne men kis soorut se awe hy? 58.

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(12) *Lit.* where is the prince's son and where this report?

59. What is the matter?	Kya hoo,a or hy?
What do you mean?	Toomhara iradu kya?
Who makes a noise?	Kuon shor kurta hy?
What do you say?	Toom kya kuhte ho? 58.
54. Call him.	Oose bola,o.
What is your advice?	Toomharee kya sulah hy?
47. This will be better than all.	Yih sub *se* bihtur hoga.
It is the same thing.	Ek,hee hy.
There is no difference.	Kooch,h furq nuheen.
52. You speak very low.	Toom buhot ahiste (or dubee awaz se) bolte ho.
Can you speak English.	Toom Ungrezee bol sukte ho.91
76. (13) Speak easy Hindoostanee.	Sulees Hindoostanee to kuho.
86. Speak that again.	Wooh p,hir kuho.
You speak too quick.	Toom buhot juldee bolte.
I do not understand.	Myn nuheen sumuj,hta hoon.
Tell me what he says.	Kuho to wooh kya kuhta hy.
Do not forget.	B,hoolee,o mut.
Whence came you.	Kuhan se a,e ho?
Come hither.	Id,hur a,o.
Come near.	Pas (or nuzdeek) a,o.
Go away.	Chule ja,o. Rookhsut. 87.
Is there any news to-day?	Aj kee kya khubur.
How do you do?	Toom kyse ho *or* khyrafee,ut.
What is your age?	Toomharee omr kya.
I do not want more.	Mooj,he uor durkar nuheen Uor nuheen chahee,e.

(13) Whenever a reference is made to principle 76, the scholar will recollect, that the table of the verbs, between pages 32, 33, is included, he will therefore carefully refer to it, and to the notes (3) (4) also. In like manner principles 91, 92, 93, 94, 95, always comprehend 96, with the whole of its subdivisions, and must be consulted accordingly.

Tell the groom to get the horse ready.	Kuho sa,ees se ki g,hora ty,yar kure.
Give me the whip and round hat.	Chabook uor gol topee do.
56. Send the palanqueen to me.	Palkee mere pas b,hejo. 29.
52. If you don't do your business better, I will turn you away.	Upna kam jo bihtur nu kuro to myn toomhen juwab doonga. 55.
Bring breakfast.	Hazree la,o.
Give me the sugar-candy.	Misree do.
62. Bring some more milk.	Kooch,h uor dood,h to la,o. 68.
92. I want to go out directly.	Myn ub,hee bahur ja,e,a chahta hoon,
What is there for dinner?	K,hane ko kya hy.
26. Bring water to wash my hands.	Hat,h d,hone ka panee la,o. 36.
The harness is not clean.	Saz saf nuheen.
Come out of the house.	G,hur se niklo.
103. Do not go in there.	Wuhan b,heetur mut ja,o.
76. Come down, otherwise you will fall.	Ooturo nuheen to giroge.
Why do you climb up the tree.	Durukht pur kahe ko chur,hte ho.
What is the use of talking so much? I do not comprehend one half of it.	Itnee bat kuhne se kya hasil, iska ad,ha b,hee myn nuheen sumuj,hta hoon.
Don't tell me, for God's sake, so many lies about this business.	Is kam pur khoda ke waste itna j,hoot,h mut kuha kuro. 92.
What is the fare of the boat?	Na,o ka b,hara keta hy?
When can you go?	Toom kubtuk chul sukoge?
We will go immediately.	Hum ub,hee ja,enge.
Put us (*or* me) on shore.	Hum ko kinare pur ootaro.

Go this way. *Turn that way.*	Id,hur ko chulo. Ood,*hur ko p,hiro.*
27. What is the name of that place?	*Oo*s bustee ka kya nam hy? 54.
Who stays there?	Wuha*n* kuon ruhta hy?
28. Can we get any thing to eat there?	Wuha*n* k*oo*ch,h k,hane peene kee cheez miltee hy? 36.
28. Put up something to shelter us from the sun.	K*oo*ch,h k,hu*r*a kuro d,hoop kee a*r* ke waste. 30.
What o'clock is it?	Ky g,hu*r*ee din chu*r*ha hy?
Bring a sedan or chair quickly.	Palkee (or bocha) juldee mungaa,o.
22. Get porters, and send all my baggage along with me.	Moo*t*,hee,o*n* ko bola,o, uor humare sat,hee sat,h numaree sub cheezbust b,hejwa do. 40.
Where do you mean to go? alight or put up, sir.	Sahib t*oo*m kuha*n* *oo*troge?
Come, take me to Mr. D—'s.	Chulo hum ko puhoncha,o D— sahib ke yuha*n*.
Who is that? who are you?	W*oo*h kuon hy?—t*oo*m kuon ho?
Is there any body there?	Ko,ee wuha*n* hy?
Has the gun *fired?*	Kyoo*n* top (*bujee ch,hootee*, or) *dughee?* (14)

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(14) Kyoo*n*, *why*, *how*, *well*; soono, *hear*; kuho, *say*; b,hu,ee, *friend*; and many others, are prefixed by the natives to sentences of this sort. They may in general be considered not only ornamental expletives, but also preparative words like *attention*, &c. among us, by which the hearer cocks his ears, or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not

Boy, bring water to wash with.	Khidmutgar, hat,h moonh d,hone ka panee la,o.
Hand me the tooth-brush and powder.	Miswak munjun de.
Bearer, bring me a suit of cloaths.	Kuhar, ek jora kupra la,o.
Brush my coat and hat.	Topee uor koortee ko j,haro.
Give me my boots & spurs.	Moze kanton sumet humen do.
Is the horse saddled or not?	G,hore pur zeen band,hee hy ki nuheen?
Get the *carriage*, &c. ready.	Garee ty,yar kura,o.
Order the saddle horse.	Suwaree ke g,hore ko hazir kuro.
30. You must go along with me.	Humare sat,h toomhen jana hoga. 56.
Is your master up yet?	Sahib ubtuk oor,ha hy?
Yes, sir, but is gone out somewhere.	Han sahib pur kuheen bahur gy,a hy.
Do you know where he is gone to?	Toom ko kooch,h maloom hy ki kuhan gy,a.
Is breakfast ready?	Hazree ty,yar hy?
Make the tea.	Cha buna,o.
Give me a cup, milk, sugar, an egg, butter, bread,	Humen do ek pee,alu, dood,h, misree, ek unda, muk,hun,

heard one single word, consequently either a repetition must take place, or the execution of it will prove very unsatisfactory indeed. I here most strongly recommend to every beginner the practice of making those people whom he may direct in Hindoostanee, repeat what they conceive his orders are, and how they mean to perform them; he thus not only perceives how far he has been understood, but moreover learns to correct his own, perhaps unidiomatical, expressions on such occasions.

a spoon, raddish, cresses, jam.	rotee, chumchu, molee, halim, moorubbu.
What is their fare per day?	Ek din ka b,hara kya hy?
Go straight forwards,	Seed,ha age chule ja,o.
Come round about.	G,hoomkur a,o.
Turn to the right.	Dyhne p,hiro.
Turn to the left (*hand*)	Ba,en (*hat,h*) p,hiro.
Go fast.	Juldee chulo.
Go a little slower.	Ziru ahiste chulo.
Go there —go on—stop.	Wuhan ja,o,—bur,hke ja,o—k,hure ruho.
Stop here till I return.	Yuhan ruho jub tuk ki hum p,hir awen.
I will be back immediately.	Isee dum hum p,hir awenge.
75. 76. Run on before, and enquire if Mr.—— be at home or not,	Age duorke ja,o, khubur le ki —— sahib g,hur men hy ki nuheen.
Stop, stop, put the chair down.	Ruho, ruho, palkee neeche ruk,h do. 114.
Is your master at home?	Toomhara sahib g,hur men hy?
Take up the chair, and go home.	Palkee *oot,ha,o* uor chulo g,hur ko.
Carry this bundle home.	Is gut,hree ko le chulo g,hur.
37. Hand these things out of the chair.	Palkee men se ye cheezen *oot,ha* lo.
I dine at Mr. ——'s; you must go there in the afternoon.	Hum k,hana k,ha,enge —— sahib ke yuhan, toomhen sipuhree ko wuhan jana hoga.
36. Come, take off my boots.	A,o moze ootaro.
62. Bring some wine & water.	Koochh shurab panee la,o.
Cool the water well.	Panee khoob *t,hund* ha kuro.
Bring dinner, if ready.	Jo k,hana ty,yar ho, to la,o.
Dinner is on the table.	K,hana mez pur a,e,a.

Bring some bread.	T,horee rotee la,o.
Give me a clean knife and fork.	Saf ch,hooree kanta do.
Give me salt, mustard, pepper, pickles, vinegar, wine, water, meat, a clean plate.	Humen do numuk, ra,ee, mirch, achar, sirka, shurab, panee, gosht, saf basun.
Take away the things.	Burtun oot,ha leja,o.
Open the venetians.	J,hilmil oot,ha,o.
Bring pen, ink, and paper.	Duwat, qulum kaghuz la,o.
30. Carry this letter to Mr. —'s, and wait for an answer.	Yih khut —— sahib ke pas leja,o uor juwab ke lee,e byt,he ruho.
Take this one to Mrs. —'s, and if she be out, deliver it to the porter.	Is chit,hee ko leja,o Beebee —— ke yuhan, jo bahur gu een ho, to ooske durban ke hat,h de a,o. 26.
What European is that?	Woh gora koun by.
Whose horse is that?	Woh kiska g,hora?
Whose house is this?	Yih kiska g,hur hy?
What do you want?	Toom kya chahte ho?
Speak loud and I shall hear you.	Pokarke bolo, tuo hum soo nenge.
75. Speak slowly and distinctly, I shall then understand you.	Ruh ruhke uor bolbol jooda kur, bolo, tuo hum sumjhenge toomharee bat.
Hold your tongue.	Choop ruho.
What is your name?	Toomhara nam kya?
Where do you live?	Toom kuhan ruhte ho?
51. Give my compliments to your master.	Humara sulam upne sahib se kuho. 55.
Do you know that man?	Oos admee ko toom jante?
What do you call this in Hindoostanee	Is ko Hindoostanee zooban men kya kuhte ho?

30. Bring that paper from under the chair.

Oos kaghuz ko chuokee ke neeche se oot,ha la,o. 32.

40. Lay my watch on the table.

Humaree g,huree mez pur ruk,ho.

Is it a fair day?

Aj din p,hurch,ha hy?

No, sir, it is cloudy, nay it rains.

Nuhee*n*, sahib, budlee hy, bulki burusta hy.

See if the weather be cleared up.

Dek,ho asman k*oo*ch,h k,h*oo*-la hy.

Is my bed made?

Bich,hana bich ha,e,a hy?

I have not yet made it.

Ubtuk nuhee*n* kee,a.

Brush the curtains well, that no musquitoes may remain.

Mus ihree khoob j,har*o* jo much,hur nu ruhe.

Clean my shoes well.

Jootee ko uch,hee turuh saf kuro.

Wake me very early in the morning.

Hum ko bu*r*ee fujur juga,o.

Light the lamp.

Chiragh jula,o.

Blow out the candle.

Buttee b*oo*j,ha,o.

Shut the door.

Durwazu bund kuro. (15)

Hear! ask the waiting servant whether he hath prepared the breakfast or no?

S*oo*no: khidmutgar se pooch-ho ki t*oo*m ne hazree ty,yar kee hy ya nuhee*n*.

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(15) In a country like this, where most sentences must at first prove imperative, the learner cannot too soon make his self fully master of 69, 70, and 73, since this will enable him at once to give such orders as he pleases, by finding the verb required. The infinitive deprived of its sign *na* to, leaves the 2nd *pers. sing.* of the imperative of every verb. To this by affixing *o* the plural is formed. Ube yuha*n* se ja, get thou gone, sirrah! M*oo*nshee ke yuha*n* ja,o, go to the teacher's. See note (10).

Well, now walk off.	Le ub chule ja,o.
Pray what is your name? let me know also your master's name.	Soono! to toomhara nam kya hy? uor upne sahib ka b,hee nam butla,o.
How long have you been in that gentleman's service?	Kud se oos sahib ke yuhan mookur ruhe ho?
Where is your native country, and how far may it be hence?	Toomhara wutun kuhan hy uor yuhan se ketee door hoga?

EXERCISES.

THE subsequent *linear*, verbal and free translations, will do more to unfold the idiom and syntax, of the Hindoostanee, to beginners, than a volume expressly written on the subject. Whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words, but a great facility of producing extempore the most accurate, if not elegant, English versions, from any portion of an Hindoostanee work, and *vice versa*, as more particularly illustrated by the 9th exercise. A — is placed to represent any particle, which cannot well be translated like *ne*, &c. that the reader may be able to follow every word *in each line*, with ease and advantage, as he proceeds through the whole of the exercises.

I.

(36) Do lurke b,hook,he pee,ase (43) kisee ke yuhan (38) gu e, *oo*sne (26) hur ek *ke* sho,oor *kee* azma,e,sh *ke waste* ek turuf *mez pur* (29) k*oo*ch,h shurab uor misree ruk,h dee, uor doosree turuf t,hora *t*,hund,ha panee uor rook,hee rotee (40). Uql-mund, lurke ne rotee uor panee se upne (39) pet *ko* b,hura uor pee as *ko* booj,ha,e,a, (39) uhmuq lurke ne (20) *shurab* kee lal rungut uor misree kee mit,has (20)

jo dek¸hee, buhot rughbut se oonko pee¸a uor k¸ha¸e¸a, pur fa¸edu kooch¸h nuhoo¸a, bulki (22) *ooskee* pee¸as zee¸adu hoo¸ee, mugur upne pet *ko* khalee huwa se b¸hura hoo¸a pa¸e¸a, (39) lekin upnee chook ka elaj kooch¸h nukur suka, kyoon ki wuqt goozur gy¸a t¸ha. Such hy ki buhot cheezen (37) buzahir khoobtur hyn, uor batin men hasil oonka t¸hora hy, choonanchi p¸hoolna goolab ka, sat¸h rung uor boo ke ugurchi khooshnooma hy, lekin p¸hoolna kupas ka insan ke huq men duhchund mooseed hy.

Two children hungry, thirsty, some one's house
went, he—each one's abilities of trial for sake,
one side table on, some wine and sugar place
gave, and other side, a little cold water and plain
bread. The wise boy—bread and water with, his own
belly—filled and thirst—quenched, the silly boy—
the wine's red colour and the sugar's sweetness
when saw, much delight with, them—drank and ate,
but good any not was, nay his thirst more
became, though his belly—mere air with filled—
found, but own mistake's remedy any not make could,
because the time past gone had. True it is, that many
things apparently excellent are, and interior in, produce
their little is, for instance, the blooming rose of, with colour
and fragrance—although beautiful is, yet the flowering cotton
of, mankind of respect in, ten fold beneficial is.

Two hungry and thirsty boys went to a person's house, who in order to try their several abilities, placed before them on one side of the table some wine and sugar, and on the other side, a little plain bread and cold water. The intelligent boy filled his belly and quenched his thirst with the bread and water, while the foolish youth, attracted by the red colour of the wine and the sweetness of the sugar, eat and drank them with great avidity, but without the smallest advantage. On the contrary, his thirst encreased, while he found his belly filled with mere air, but he could not rectify his error, because the opportunity was lost. The fact is, that many things

apparently are excellent, yet their intrinsic value is small indeed: thus, although the rose blooms with all the charms of fragrance and beauty, still the flowering of the cotton tree is ten times more beneficial to mankind.

II.

Jo dana lurka hy, upnee kitab upne g¸hur men be
kuhe pur¸hta hy, (20) uor lurka nadan upnee kitab
ko k¸hel ke waste taq (20) pur dal ruk¸hta hy, ugurchi ooske
ma bap is bud chal se huzar muna
kuren. Pyhla lurka oos useel (29) g¸hore kee turuh hy,
ki jis ke waste kora zuroor nuheen, (34) uor doosra
oos khuchre moonh-zor ke burabur hy jo lugam nuheen
manta. Ghuruz ek lurka jo such pooch¸ho to go¸e¸a (26)
zoomboor ke shuhd ke peech¸he hy, uor ooske nesh kee turuf
nuzur nuheen kurta, uor doosra nacheez
teetree ke peech¸he duorta hy, (32 and 34) uor yoonheen
upnee (39) mihnut ko sirf ooske rungeen puron pur
burbad deta hy. (23)

Whoever wise lad is, his book own house in without
bidding read does, and a boy ignorant own book
—play on account, a shelf on tossing place doth, although his
mother father this bad conduct from, thousand prohibitions
make. The first youth that noble steed's manner (in) is,
that whom for whip necessary not is, and the second
that mule head-strong to like is, which bridle not
obeys. In short the one boy, if truth you ask, then as if
bee's honey after is, and its sting towards
sight not makes, and the other, worthless
butterfly after running is, and thus
his labour—merely its painted wings after,
on the wind giving is.

A boy who is wise, reads his book at home without orders, and an ignorant youth, for the sake of play, throws his book on the shelf, although his parents forbid such misconduct a

thousand times. The former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which does not obey the bridle. In short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting, while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.

III.

(21) Ek bura suodagur t¸ha, (22) *oo*ske do be*t*et¸he (26) t¸ho*r*e din*o*n me*n* (29), (21) w*oo*h suodagur murgy¸a (28) bap k*ee* *duolut* (40) dono ne ban*t*¸lee, ek ne (28) *do teen* muheene me*n* (37) upnee sub duolut *oor*adee b*oo*re admee¸*on* kee sulah se. Doosre ne suodaguree ikhtee¸ar kee, b¸hule admee ke kuhne se, ek fuqeer hoo¸a, doosra duolutmund. Pus jo k¸oee b¸hule kee bat manega *oo*ska b¸hula hoga, uor jo ko¸ee b*oo*re kee manega *oo*ska b*oo*ra hoga, jysa in dono*n* ka hoo¸a.

A great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men of counsel by, the other traffick selection made, good men of advising from, one a beggar became, the other wealthy. Thus, whoever the virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

There was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father's property between them. One of them in a few months dissipated the whole of his fortune, at the instigation of bad men; the other engaged in commerce by the advice of good people. The first became a beggar, the second, a rich man. Thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked, will not succeed, as in these two examples here.

IV.

(22) Ek lurke ne tufawoot (20) se dek¸ha ki (27) chumun *ke* kinare pur (36) ek p¸hool niha¸yut khoosh rung p¸hool ruha hy, jub (20) *lurka oo*ske nuzdeek puhoncha to *oos* gool kee khooshboo uor rung ne yuhan tuk loobha¸e¸a ki be ikhtee¸ar *oo*ske torne kee khwahish *oo*ske dil men pyda hoo¸ee, johee*n* upna hat¸h *oo*ske putto*n* lug puhoncha¸e¸a woohe*n* (22) *oosko* buhot se kante *paton ke neeche* (23) nuzur a¸e, (30) *mare* duhshut *ke*, hat¸h k¸hynch lee¸a uor khalee *hat¸h* chula gy¸a (31). Ittifaq-un (27) *ooska* ch¸hota b¸ha¸ee door se dek¸hta t¸ha (43) is bat ko duryaft kurgy¸a, ugurchi omr men ch¸hota t¸ha pur dil ka bura, *oo*n kanton se nudura, nid¸huruk p¸hool tor lee¸a, bulki sat¸h *oo*ske ek p¸hul b¸hee ysa tohfu hat¸h a¸e¸a ki jitna *oos* p¸hool ke torne men dook¸h suha t¸ha so b¸hee dil se b¸hoola dee¸a. Pus jo shukhs ki kanton ke dur se p¸hool nu le suka *oo*ska dimagh kub moo¸uttur hoo¸a uor kya p¸hul *oo*sne pa¸e¸a.

A child—distance from saw, that avenue's side on, a flower extremely well coloured bloom continuing is, when child its vicinity arrived, then that blossom's fragrance and hue—here to allured, that without will, its plucking of desire, his heart in created was, just as own hand its leaves to had conveyed, instantly him to a great many thorns, leaves beneath, sight came, through fear—hand pulled back and empty handed went away. By chance his young brother far off seeing was this matter—conception made notwithstanding age in little was, but heart in big, those thorns of not afraid, boldly the flower plucked off, nay with it a fruit also so fine hand (to) came, that as much that flower's plucking in pain borne had, that even heart from forget made. Then whatever persons, who prickles of fear from, blossom not take can, his senses when perfumed was and what fruit hath he got.

A boy saw a very beautiful flower, at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. Just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. The boy's younger brother, by chance perceived at a distance what had passed, and although he was very little, having a stout heart, he was not afraid of the prickles. He boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. When a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances.

V.

Do lurke nuo juwan ek hee sat¸h elm (93) seek¸hne *luge*, (43) ek lurka *oon¸h* me*n* *buhot* uch¸ha (47) nek-bukht t¸ha, oostad (60) *jo* subuq *oo*se pur*h*a deta *so*. (63) yad kurleta, uor upnee kitab upne g¸hur me*n* pur¸ha kee¸a kurta. (20) *Doosra* ghafil bura shureer t¸ha, jo upne hum-omrkee mihnut pur (92) hu*n*sa *kurta*, uor humeshu yih bat upne hum-muktub se *kuha kurta* (96) "too gud¸ha hy," (22) oose uksur yih juwab *dee¸a kurta*, (96) "yar t¸hore dino*n* me*n* dek¸ha chahee¸e kuon ho." Akhir (27) imtihan *ka roz* an puhoncha oo*n¸h* dono*n* ko (57) elm ke durya me*n* pyrna pura, dana lurke ne is uhmuq ko buhot peech¸he juhalut ke girdab me*n*, shurm se *d*oobte hoo¸e, ch¸hora, uor (93) pokarne *luga* (39). U¸e yar! (63) *jo* toomhare khe¸al me*n* be-woqoof nuzur ate hy*n*, *so* we uksuro*n* ke nuzdeek uqlmund ho niklenge, uor jo yse wuqt t*oo*m ne seek ha to t*oo*mhare kam nuhee*n* ane ka, la hafil hy. Ugur upne hum-jolee pur ub hum b¸hee *t¸hut¸he* mare*n* to humaree baree

hotee, moowafiq is musul ke, ki (60) *jo* jeete *so* nu*n*se, (63) lekin dana¸o*n* ke nuzdeek niha¸yut bu¸eed hy, kya dostee uor kya uql se, ysee halut me*n* ufsos kee juguh tuz¸heek kurna. Ub my*n* upnee bat ko muoqoof kuroonga, is nuseehut uor kuhawut se ki hona ek khoobee ka der kur (47) bihtur hy nuhone *se* (47) uor jitnee juldee ho suke boore kam ko ch¸hor kur b¸hule kee turuf ana uch¸ha hy.

Two boys—young, one very society (in) science a learning
began, one boy them of very good well-disposed
was, the master whatever lesson him to read gave, it
remembrance made, and his book own house at, to read
made a practice. The other inattentive very wicked was, who
his comrade's labour at to laugh used, and always
this observation his own school-fellow on to repeat used,
" thou an ass art." He him to generally this answer
to give used, friend! few days in to see
behoves, who may be. At last trial's day having come
arrived, them both to science's sea in
to swim behoved, the wise boy—this fool—much behind
ignorance's whirlpool in, shame through sinking—left, and
to exclaim began. O friend! who your opinion in
foolish sight coming are, they same they generality's presence
wise turn out, and what such time you—have learned, it
your use not coming of, without effect is. If own
companion at, now we also jokes would crack, then our turn
would be, according this saying to, that who wins may laugh,
but wise men among very remote is both
friendship, and also reason from, such situation in, regret stead
ridicule to make, now I own remark—finished will make
this advice and proverb with, that being one good of, late,
better is, not being than, and the more speed be can,
bad conduct having left, good towards to come, proper is.

Two youths began to study together; one was a good prudent young man, who read his book at home, and acquired whatever his master desired him; the other was an idle wicked boy, who always laughed at his companion's labour, and used

to say to him, what a fool you are! on which his school fellow commonly replied, we shall see by and by who is the greatest. At last the day of trial came, when they were both obliged to swim in the ocean of science; the wise boy left the blockhead far behind him, sinking through shame in the whirlpool of ignorance. The promising scholar then exclaimed; my friend! I think fools in your estimation will turn out wise men in other people's eyes, and that you have now learned this fact, when perhaps too late. Were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, "he may laugh who wins;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions, I shall therefore conclude with beseeching you to recollect, that "better late than never," and to turn over a new leaf as soon as possible.

VI.

Do shukhs bahum hokur nikle ki kisee door des me*n* ja ruhee¸e, t¸ho*r*e din*o*nke beech ek m*oo*lk me*n* ja puh*o*nche. Ek ne duryaft kee¸a ki diljumu¸ee uor khoobee ke sat¸h jo yuha*n* ruhee¸e to zuroor hy ki puhle yuha*n* ke ruhneharo*n* kee b¸hak¸ha seek¸hee¸e, ghuruz *oo*n ne seek¸hee, doosra itna mughroor t¸ha ki uwam*oo*nnas kee zuban ko hiqarut se nu seek¸ha, sirf durbaree uor alimo*n* kee zuban tuhseel kee. Quzakar bad ku¸ee burus ke dono kisee bustee me*n* a¸e, wuha*n* kee b¸hak¸ha uor *oo*s m*oo*lk kee ek t¸hee, pur wuha*n* ke ruhne walo*n* ne hungamu muchakur ghyr m*oo*lk ke (22) hakimo*n* *ko* (29) qutl kur*d*ala t¸ha. We dono m*oo*safir j*oo*de j*oo*de mukano*n* me*n* bazar me*n* t¸he ki *oo*nhee*n* khoonee¸o*n* ne *oo*n¸he*n* pukra uor ulug lejakur hur ek se pooch¸hne *luge* (93) ki t*oo*m¸hara yuha*n* kya kam hy? Jis ne m*oo*hawuru uwam ka seek¸ha t¸ha khoobee se juwab dee¸a *oo*sko *oo*n¸ho*n* ne sulamut ch¸ho*r*a, uor doosre m*oo*safir ne jo sirf hakimo*n* hee*n* kee zuban se juwab dee¸e, *oo*s umboh ne jul kur khufgee se sir *oo*ska kat *d*ala.

Two men together being set out, that a certain distant country in should go stay, a few days of space in, a country in having gone arrived. One recollection made that satisfaction and welfare with if here would dwell, then necessary is that first hereof inhabitants of dialect, should learn, in short he—
acquired (it), the other so proud was, that vulgar of
language—contempt from not learned, only the court and
literati's speech acquisition made. Chance by, after some
years—both same village in came, that where of tongue,
and that country's one was, but there of residents—
tumult having made strange country's magistrates—
execution performed had. These two travellers separate places
at market in were, when those murderers—them
seized and aside having taken each one of asking began, that
you here what business is? Who—dialect vulgar of,
learned had, propriety with answer gave him—they—
safety (in) left, and the other traveller—who only
the magistrates of tongue in reply gave, that crowd—
inflamed anger with head his cut off.

Two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. The other was too proud to acquire the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. By chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. In their way from this massacre, they observed our two travellers in different parts of the market, and interrogated them separately, as to their business there. He who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head.

VII.

Nuql hy, ki ek kishtee me*n* do shukhs suwar hoo¸e ek *oo*n me*n* muntiqee t¸ha, doosra pyrak. Muntiqee ne pyrak se pooch¸ha, kuho yar t*oo*mne k*oo*ch¸h elm muntiq ka b¸hee seek¸ha hy ki nuhee*n*, w*oo*h bola, ki my*n* ne ubtuk muntiq ka nam b¸hee nuhee*n* s*oo*na, seek¸hne ka to zikr kya. S*oo*nkur ufsos luga kurne, ki t*oo*m ne upnee ad¸hee *o*mr juhalut ke durya me*n* *doo*ba¸ee. Itne me*n* ek toofan numood hoo¸a, pyrak ne *t*¸hut¸holee se muntiqee ko kuha, kuho sahib k*oo*ch¸h pyrna h¸hee ap ko ata hy ki nuhee*n*, yih bola m*oo*tluq nuhee*n*, p¸hir *oo*sne *h*yf k¸hakur kuha, ki t*oo*mne upnee saree *o*mr burbad kee.

A story is, that a boat in, two people seated were, one them of a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I—as yet logic's name even not have heard, acquiring of then mention what, having heard regret began to make, that you your half life ignorance's sea in have sunk. Such (discourse) in, a storm appearing was, the swimmer—joking with logician to observed, say, Sir, any swimming even you to coming is or not, he replied at all not, then he—sorrow feeling cried, then you, your whole life the winds have given.

It is related, that two people were on board the same vessel, one of them was a logician, the other an expert swimmer. The logician addressed the swimmer thus; "pray tell me, my friend, if you have also acquired the science of logic or not." He replied, I have not till this moment even heard of the name of logic, learning it therefore is out of the question entirely. When the enquirer heard this, he began to pity the other in these words. Alas! you have sunk the half of your life in the ocean of ignorance. On this a storm arose, the swimmer jocosely thus questioned the logician. Well, Sir, does your worship understand any thing of the art of swimming or not? He answered, I really know nothing at all about it. Then said

the swimmer, heaving a profound sigh, you have indeed thrown away your whole life on the winds.

VIII.

Ek Padshah ne upne Wuzeer uor Meer-bukhshee se sulah-un pooch,ha, mal uor lushkur ke juma kurne men meree uql kooch,h kam nuheen kurtee, ugur mal juma kuroon to lushkur nuheen ruhta, jo fuoj ruk,hoon to duolut nuheen ruhtee. Wuzeer ne urz kee, Khodawund! duolut juma keeje, jo fuoj nu ruhegee to kooch,h nooqsan nuheen, kyoon ki, jub zuroor hogee ruk,h leejega. Jo meree bat ka ap ko b,hurosa nu ho, to ooskee, yih duleel hy ki ek burtun men t,hora shuhd ruk,-hwadeeje, ub,hee huzaron muk,hee,an gird ooske a juma hon-geen. Joheen shuhd ka basun ruk,hwa,e,a, lak,hon muk,hee,an bat kurte ooske gird a-liptee,an, tub oosne kuha, ki, dek,ho huzrut, jo fidwee ne urz kee,a t,ha, so ap ne dek,ha. P,hir Meer-bukhshee ne kuba, ugur meree urz soono to fuoj ruk,-hee,e jo wuqt pur kam awe, oos wuqt mal hurgiz kooch,h fa,edu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imtihan kur leeje, ek handee men shuhd rat ko is jugih ruk,hwa deeje, jo muk,hee,an oospur a-lugen, to meree bat j'hoot,h hy, uor jo nuheen to such, ooske kuhne pur rat ko shuhd ka basun jo ruk,hwa,e,a, to ek muk,hee b,hee nu a,ee. Khoolasu iska yih hy, jub upnee fuoj upne qubze se gu,ee, p,hir rozi se,ah men mal b,hee khurch keejega to mooyussur wysee nu hogee.

The following analysis of this eighth exercise will serve as a most useful specimen for the Hindoostanee scholar, because I have endeavoured to blend the oriental practice in this operation, as far as possible with our own. To make these completely assimilate is impossible; all therefore which we can expect is, that practical approximation which I have now attempted. In doing this, I employed four

learned natives, and selected from their separate labours, every thing which could aid the general design of the present exposition, without sacrificing either our or their notions of grammar too far to each other. To expect always uniformity in the construing or parsing a long sentence in any language, is in fact, to look for consistency and perfection, where they probably never will be invariably found. The learner should not be surprised if his M*oo*nshee objects to, or differs from, many parts of this analysis; since it is given rather as an imperfect specimen for what has been done, than as the faultless mode of what may be yet accomplished in Hindoostanee grammar. Lest the scholar prematurely and imprudently venture on grammatical disquisitions with his native teacher, I conceive it my duty to refer him to *the Technical Terms* and *Notes* published some time ago in the Linguist and Antijargonist, that he may not only acquire the words in question, but also learn to regulate his flights in Hindoostanee philology among the natives, by the extent and quantity of his verbal plumage in that popular tongue.

Ek, *one*, *a*, ismi udud, *a numeral;* but here tunkeer or nukiru, *the indefinite article.* Padshah, *king*, ism, *a noun*, fi¸ul ka fa¸el, *the nominative of the verb.* Ne, mazee mootu¸uddee ke fa¸el ka hurfi lazim, *the active preterite's nominative's ex-*

pletive, which, as it cannot be translated in English, has been expressed by a — in these sheets, (104). It must be carefully discriminated from the negative *nu*, and the learner should always recollect, that *ne* throws every inflectible word into the inflexion (105). A little attention to the effects of this particle on nouns, and its occurrence, either expressed or understood, with the preterite of transitive verbs only, in the stories exhibited here, will soon make the subject plain enough to every capacity; especially if a proper reference be made occasionally to the large grammar on this apparently puzzling, but easy and useful expletive. Upne, *his own*, &c. zumeeri m*oo*shturuk, m*oo*tusurruf haluti izafut men, *a general pronoun in the inflected genitive*, termed by us reciprocal, reflective or emphatic, and equivalent to the possessive adjective or genitive form of all such pronominal words. It is here introduced for *oo*ske, *his*, by a rule in both the Hindoostanee and Persian languages, which always requires the reflective pronoun, upna and kh*oo*d, in the same member of a sentence after my*n*, &c. instead of mera, tera, *oo*ska, &c. This regimen will be met with so often, that the scholar cannot fail to discover very soon the nature of it, in the course of his progress through this and other works. Wuzeer, *minister*, ismi sifutee, m*oo*zaf mufool, *a kind of concrete noun, agreeing* with upne and *governed* by se. Uor, *and*, hurfi utf, *a conjunc-*

tion. Meer-bukhshee, *generalissmo*, ismi sifutee m*oo*rukkub, *a compound concrete noun.* Se, *from, (with, to, of, at,)* hurfi manuwee m*oo*frid, *a simple postposition.* Sulah-*un*, *deliberately;* tumeez, *an adverb*, formed by the affix *un* in many Arabic words like qusd-*un*, purpose*ly*, uwwul-*un*, first*ly*, &c. Pooch,ha, *asked*, fi,uli mazee m*oo*tu,uddee m*oo*tluq wahidi m*oo*zukkuri maroof, *a transitive verb in the indefinite preterite masculine, singular number and active voice.* The nominative to it is *padshah* with its appropriate expletive *ne* already explained. Mal, *treasure*, ismi jins, matoof ilyhi, *an appellative noun conjoined* with the next substantive. Uor, *and*, (16) utf. Lushkur, *army*, ismi jins matoof m*oo*zaf ilyhi, *an appellative noun conjoined* with the preceding and *connected* with the next by—Ke, *of*, *'s*, hurfi manuwee m*oo*frid m*oo*tusurruf, ulamuti izafut, *a simple inflected postposition, and the genitive sign.* Juma kurne, *collection making*, musduri m*oo*rukkub m*oo*tusurruf, *inflected compound infinitive* or *gerund.* Men, *in*, hurfi manuwee m*oo*frid ulamuti zurf, *a simple postposition and a local or temporal sign.* Meree,

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(16) This word, having been already mentioned, requires no farther notice, a circumstance that will of course occur to many more, as the contrary practice would subject us to endless and useless repetitions, no less tiresome to the reader, than inconvenient for the limits of so small a work.

my, zumeeri m*oo*tukullimi wahidi m*oo*wunnus haluti izafut men, *the first personal pronoun in the feminine genitive singular*, as a possessive or adjective form agreeing with—Uql, *judgment*, ismi m*oo*wunnusi sùma¸ee, *an arbitrary feminine noun.* Koo*c*h¸h, *any*, (*some*; &c.) ismi tunkeer, *an indefinite noun*, like *ek*, though we would rather term it in this place, *zumeer* or *sifut*, a *pronoun* or *adjective.* Kam, *use*, ism, and here the *mufool* or *accusative* to the verb, as the sign *ko* is either understood or the *nom.* is used for the *accus.* (17) Nuhee*n*, *not*, hurfi nufee, *a negative particle.* Kurtee, *makes*, fi¸uli hal m*oo*wunnusi maroof, *the feminine present tense active voice*, in concord with the *nom. uql.* Ugur, *if*, hurfi shurt, *a conditional conjunction*, which requires the aorist or subjunctive. Mal, *treasure*, haluti fa¸el bura¸e mufool, *the nominative* used *for the accusative*, as illustrated in the note below. Juma kuroo*n*, *collection would I make*, fi¸uli m*oo*rukkub m*oo*zara m*oo*tukullimi wahid, *a compound verb in the aorist, first person singular.* To, *then*, hurfi juza, *the inferential subjunctive* to ugur.

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(17) This constantly happens, especially in short familiar sentences, or when the verb has a second case, and where ever a noun assimilates with a verb, as in the present instance, to form a species of simple verb like kam-*k.* *to avail*, fikr-*k.* to make reflection or *to think*, &c. in which the *ko* would prove very inconvenient. The learner will thus in future be able to reconcile the idea of mufool with the mere nominative of a noun.

Lushkur, *army*, haluti fa,el, *nominative*. Nuheen, *not*. Ruhta, *remains*, fi,uli lazimee hal moozukkur, *a neuter verb in the present tense masculine*, (to which *hy* is understood) to agree with *lushkur*. Jo, *if*, hurfi shurt, *a conditional conjunction*. This, like *uor*, is also a pronoun, which the learner should always advert to in those sentences where much of their explanation might depend on a knowledge of this fact. Fuoj, *army*, ismi m*oo*wunnusi suma,ee mufool, *an arbitrary feminine noun in the accusative*, whose *ko* is dropt by 39. Ruk,hoon, *I would keep*, fi,uli m*oo*zaru m*oo*tu-uddee m*oo*tuhkullimi wahid, *a transitive verb in the aorist first person singular*. To, hurfi juza. Duolut, *riches*, ismi jins m*oo*wunnusi qe,asee, *a regular appellative feminine noun*. Nuheen ruhtee, *not remains*, fi,uli hal m*oo*wunnusi munfee, *a negative present feminine*, in concord with duolut. Wuzeer ne, *the minister*—both explained above. Urz, *presentation*, ismi m*oo*wunnusi suma,ee mufool, *an arbitrary feminine noun accusative*. Kee, *made*, fi,ali mazee m*oo*tluq m*oo*tu,uddee m*oo*wunnusi wahid, *a transitive verb in the indefinite preterite singular feminine*, to agree with its mufool *accusative* urz. Kee,a in the *fem.* should be kee,-ee, but one *ee* is dropt tuhseeni tuluff*oo*z ke waste, *euphoniæ gratia*. This would subject the *feminine* genitive sign *kee*, and the *feminine* perfect to great confusion, did not the context generally prevent it. It is a curious, and proba-

bly a peculiar fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives, whence *kee* above; the nominative of which is *Wuzeer*. Khodawund, *Sire*, ismi m*oo*nada hurfi nida muhzoof, *a noun in the vocative whose sign is omitted*, or in other words the *nom.* is used for the *voc.* Duolut, *wealth.* Juma keeje, or keejee,e, *pray collection make*, fi,uli m*oo*rukkub umri tazeemee, fa,el m*oo*zmir, *a compound verb in the respectful imperative, whose nominative is concealed.* Jo, *if*, hurfi shurt, *a conjunction.* Fuoj, *the army*, fa,el, *nom.* Nu ruhegee, *should not remain*, fi,uli m*oo*stuqbul m*oo*wunnusi gha,ebi wahid, munfee (18) *a negative verb, in the third person singular feminine of the future.* To k*oo*ch,h, *then any.* N*oo*qsan, *injury*, ism, *noun.* Nuhee*n*, *not*, but the auxiliary hy, *is*, seems either expressed in or understood to, this negative. Kyoo*n* ki, *because*, hurfi taleel, *an efficient particle.* Some attention is requisite in the discrimination of this word from *kyoonke*, *kyoonkur*, as these rather mean *how*, than *because.* Jub, *when*, zurfi

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(18) The oriental mode of terming a verb munfee, *negative*, because connected with nufee, *a negative*, has no advantage that I can perceive; on the contrary, it tends to make a distinction where there is no real difference, and thus introduces an endless string of negative conjugations, which are the mere affirmatives repeated before or after a negative particle.

zuman bura,e shurt, *an adverb of time used conditionally.* Zuroor, *necessary*, sifut, *an adjective.* Hogee, *will be*, but here with *zuroor*, fi,uli m*oo*stuqbuli m*oo*rukkub wahidi m*oo*wunnus, hurfi juza m*oo*quddur, *a compound verb in the future feminine singular*, to which the *inferential subjunctive particle* is *understood.* This verb *hona* is generally termed *rabiti zumanee*, a temporal conjunction, as what we consider substantive verbs are often called ruwabit, *connectors or joiners*, from the root rubt, *construction*, &c. Jo, *if.* Meree bat, *my observation*, ismi jinsi m*oo*wunnus m*oo*zaf o m*oo*zaf ilyhe, *an appellative fem. noun, connected* with *meree* in the possessive state. Ka, *of*, 's, hurfi manuwee m*oo*frid ulamut haluti izafuti ghyr m*oo*tusurruf kee, *a simple postposition*, and *the uninflected sign of the genitive case*, agreeing with b,hurosa. Ap, *you, (yourself, your worship,)* zumeeri m*oo*shturuk tazeemee, *the common respectful pronoun;* but here equivalent to zumeeri m*oo*khatub, *the second personal.* Ko, *to*, hurfi manuwee m*oo*frid o ulamut haluti mufool kee, *a simple postposition and the sign of the accusative or dative.* B,hurosa, *confidence*, ismi m*oo*zaf, fa,el *a noun in the nom. connected with bat.* Nuho, *may not be*, fi,uli m*oo*zara munfee wahidi gha,eb, *a negative verb aorist third person singular*, contracted from nu-ho*we*, like, ho, ho,*e*, as detailed in the verbal Table. To, *then.* Oos, *it*, zumeeri gha,ebi wahid m*oo*tusurruf m*oo*zaf ilyhi, the third inflected personal sin-

gular, forming the genitive case with—Kee, *of*, *'s*, as before, but here tanees men, *in the feminine.* Yih, *this*, ismi isharu,e qureeb haluti fa,el wahid men, *the proximate demonstrative in the nominative singular.*(19). Duleel, *proof*, ismi wahid moowunnusi suma,ee, moosharun ilyhi moozaf, *an arbitrary fem. noun connected with both the* remote and proximate *demonstrative*, though in Arabic sifuti mooshubbuh, *a species of adjective.* Hy, *is*, rabiti zumanee, *the temporal conjunctive particle*, which is not considered by the natives as a verb. Ki, *that*, kafi by,anee,u, *the descriptive ki*, which is of the utmost consequence in this language, as it frequently saves much circumlocution, though at other times it certainly appears to us more like a mere expletive. Ek, *a*, hurfi tunkeer, *indefinite article.* Burtun, a vessel, ismi jins, madood, zurf, *an appellative limited noun of reception.* Men, *in.* T,hora, *a*

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(19) In Hindoostanee, every noun to which the genitive signs *ka, ke, kee; ra, re, ree; na, ne, nee*, are affixed, is termed moozaf ilyhi, and it may either precede or follow the moozaf or governing noun; in the Persian, on the contrary, the moozaf must always precede the moozaf ilyhi. Very little attention to this note will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. Duleel having been demonstrated by the isharu, *yih*, is here also termed moosharun ilyhi, by the reciprocal effect which the Orientalists denote; by such words as fa,el, mufool; sifut, muosoof; izafut, moozaf; utf, matoof; nida, moonada, &c.

little, sifuti moofrid wahidi moozukkur, *a simple adjective in the masculine singular.* Shuhd, *honey*, ismi jins, muosoof, mufool, *an appellative qualified noun in the accusative.* Ruk¸hwadeeje, *pray cause to place*, umri haziri moorukkub tazeeme mootu¸uddee bilghyr, zumeer ap *oos* men fa¸el, *a compound causal verb in the respectful imperative second person, having the pronoun* ap *as the nominative*, noticed under keeje. Ubhee, *just now*, zurfi zumani takeedee, *an emphatic adverb of time*, compounded of ub, *now*, and hee, *just*, *every*, *the.* This particle *hee*, *ee*, in the plural hee*n*, ee*n*, is of the utmost importance, and should be carefully observed wherever it occurs, that it may not be confounded with the postposition *e*, *en*, in moo*j¸*hee ko dee¸a, he gave to me *indeed*, to my *very* self, *oo*nhee*n* ko dee¸a, he gave to their *selves*, to these very men. Huzaro*n*, *thousands*, ismi udud juma tusreefee bura¸e haluti fa¸el, *a numeral used in the inflexion for the nominative plural* by principles 49 and 50. Muk¸hee¸a*n*, *flies*, ismi moowunnus haluti fa¸el juma me*n*, *a feminine noun in the nominative plural.* Gird, *round*, hurn manuwee moorukkub, ya zurfi mukani ghyr muhdood, moozaf, *a compound postposition or unlimited adverb of place connected* with *Oo*ske, *it*, ismi isharu¸e bu¸eed mootusurruf, haluti izafut me*n*, *the remote demonstrative inflected genitive*, governed by gird, transposed from the ordinary construction, *oo*ske gird, like 31. A, *having come*, fi¸u-

limatoof, a verb used as a conjunction. *An* is often met with for *a* by assuming n, either bura,e tuhseeni tûluffo*oz*, in this part of the verb ana, *to come*, or to prevent its being mistaken for the imperative or root of the verb, as stated in 75, and the verbal Table. Juma, *collected*, sifut, *an adjective*, or rather a participial word, forming here a compound neuter verb with hona. The learner ought on this occasion and many others to recollect, that oriental and occidental grammarians often see things in a very different point of view, he will never therefore wrangle or dispute with a M*oon*shee on such a theme, until he acquires an adequate command of language for such abstruse and difficult discussions. Hongee*n*, *will be*, fi,uli istiqbali gha,eb jumma, m*oo*wunnis, *a verb in the third person plural feminine future tense.* The nasal *n* of such plurals as have another *n*, is commonly lost in the kusruti iste,amal, or *hurry of practice;* whence hongee for hongee*n* or hongee,a*n*, and jatee hy*n* for jatee*n* or jatee,a*n* hy*n*. Johee*n*, *the instant*, zurst zumani takeedee, *the emphatic adverb of time*, corresponding with woohe*n*, *that moment*, tohee*n*, the *moment*. Shuhd, *honey*, ism, m*oo*zaf ilyhi. Ka, *of*, *'s*, in concord with Basun, *a vessel*, ism fa,el bura,e mufool, *a noun in the nominative instead of the accusative*, governed by—Ruk,hwa,e,a. *caused place*, already explained. Had the accusative been used, the sentence would have been shuhd

ke *basun ko* ruk¸hwa¸e¸a. Lak¸hon, *myriads*, ismi udud kusrut ke waste, *a numeral of frequency* or *number*, like huzaron. Muk¸hee¸an, *flies*. Bat kurte, *making speech*, ismi halee¸u moorukkub fil hal ke manee men, *the compound absolute case denoting the immediate state of a thing*. No portion of the verb is more useful than this, nor less understood by us. If we suppose all such expressions elliptical, and supply what is wanted by hoo¸e, kee halut men, *of state in*, the difficulty vanishes at once, and the state expressed by the verb becomes perfectly evident without any relation to the gender or the number of the nominative. *I heard him* (in the state of a speaker or while) *speaking*, myn ne *oo*se bolte (hoo¸e kee halut men) soona hy. *Oo*s cheez ko myn ne *girte* (*hoo¸e kee halut* men) dek¸ha hy, I saw the thing *falling*. These expressions must often prove ambiguous, because we cannot positively say here, whether the speaker or the thing was falling, and others may certainly occur still more equivocal than this. *Oo*ske gird, *it around*, formerly explained. A-lip*t*ee¸an, *adhered*, fi¸uli lazimee m*oo*rukkub mazee m*oo*tluqi gha¸eb juma m*oo*wunnus, *a compound neuter verb in the indefinite feminine perfect, third person plural*, to which muk¸hee¸an is the nominative. Most, if not the whole, of such compounds, may be analysed by considering the first portion as the mazee matoofu, *pl. perf. participle* thus — A, an, akur, ankur,

anke, &c. *having come*, liptee,an, *they clung*, but as this is of little moment to the mere beginner, it requires no further elucidation at present. Tub, *then*, zurfi zumani ghyr muhdood juza, shurt muhzoof, *an unlimited adverb of time, correlative to a relative adverb here omitted.* Oosne, *he*, zumeeri gha,ebi wahid mootusurruf haluti fa,el men mu,e mazee mootu,uddee ke fa,el ka hurf, *the personal pronoun's third person singular inflexion used for the nominative case along with the transitive perfect particle*, or expletive *ne* before discussed, 66. Kuha, *said*, fi,uli mazee mootluq gha,ebi wahid, *a transitive verb in the indefinite perfect third person singular*, requiring oosne for wooh, and the whole sentence as its accusative. Ki, *that*, hurfi by,an, and generally precedes such accusative sentences to kuha, which, by *bat* being understood, may become *kuhee*, though the nominative be masculine. Dek,ho, *behold*, umri hazir juma, *the imperative in the second person plural.* Huzrut, *your worship*, ismi moonada, *a noun in the vocative*, like khodawund. Jo, *what*, ismi muosool, *the relative.* Fidwee ne, *servant*, ismi munsoob fa,el, *a derivative noun as a nominative* with *ne*, like *wuzeer ne.* Urz, *representation*, ism, *a noun.* Kee,a t,ha, *made, (made had, make did,)* fi,uli mazee mootu,uddee bu,eed wahidi gha,eb, *a transitive verb in the third person singular of the pluperfect*, but here, as very often happens in the Hindoostanee, equivalent to the perfect only. Had

not *urz* here been considered a component part of the verb, and jo uhwal, *the statement*, its accusative, *kee t,hee* would have been preferred, for reasons already assigned. So, *the same*, juwabi muosool, *the correlative particle after the relative.* Ap ne dek,ha, *your honor saw*, formerly analysed. P,hir, *then*, hurfi utf, *a conjunction.* Meer bukhshee ne kuha, ugur meree urz, *the general observed, if my representation*, all illustrated before.(20) Soono, *you would hear*, fi,uli moozara mookhatub juma, *the aorist in the second person plural*, which, except in the second person singular, is exactly the imperative as exhibited in 76 and the Table. To, *then*, juza to

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(20) Among polite people, the personal pronouns are used nearly on the same principles that we observe among ourselves. The speaker commonly puts his self in the singular, and the person addressed in the plural number. In our presence it has become a practice, which has been gaining ground for a century past, among the natives, for the speaker to exalt his self also by assuming the plural number, to the great confusion of all grammar and propriety. We have very naturally proved as arrogant as our Indian subjects, and consequently adopt hum, *we*, for my*n*, I; and humara, *our*, for mera, *my*, on all occasions; nor can we well relinquish this bad habit, without running the risk of voluntary degradation, among a race of men who lose no opportunity of taking that trouble out of our hands, wherever they possess art, or power enough to do so with impunity. The learner, while aware of the above circumstance, should nevertheless, as much as possible, follow the regular grammatical mode in all translations or speeches where his dignity cannot be effected in the humble

the hurfi shurt ugur, *the inferential particle to the conditional if.* Fuoj, *army*, ism. Ruk¸hee¸e, *pray keep.* Jo, *which.* Wuqt, *time*, zurfi zumani ghyr muhdood, *an unlimited* noun or *adverb of time.* Pur, *in, on*, hurfi manuwee m*oo*frid, *a simple postposition.* Kam, *use*, ism. Awe, *may be*, fi¸uli m*oo*zara gha¸ebi wahid, *aorist third person singular*, the nominative being *fuoj*, and the relative *jo*, which may nevertheless be the *utf* conjunction *that.* Kam-*ana* in fact is a species of compound verb, a form of great use to express *to avail, benefit*, &c. *Oo*s wuqt, *then* or *that time*, ismi isharu¸e bu¸eed m*oo*tusurruf mu¸e

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garb of my*n*, *I;* mera, *my*, as it might be when contrasted with his servant's consequential hum, *we;* humara, *our.* They occasionally carry their insolence so far even, as to salute their masters with too, *thou*, and tera, *thy*, which is very seldom proper, except in some precative sentences, that cannot well be mistaken or misconstrued as disrespectful. The third person is frequently substituted for the other two, which rather adds to the confusion in this department of the language; especially as the third person is also put in the plural, when speaking either civilly or respectfully of any individual. The dative is likewise, with many neuter or inverse verbs, equivalent to our nominative, as we must in general prefer the direct mode of translating expressions like hum ko maloom hy; it is known *to us, we* know; *oo*s ko shuoq hy, a desire is to *him*, he has a desire. Milna *to meet, accrue;* hona, *to be;* lugna, *to seem;* ana, *to come;* with a few others, often require the inverse form just discussed, and consequently add still more to the apparent intricacy of pronominal construction in this tongue.

wuqt jis pur men, ko, wughyre mooquddur liyn, *the inflected remote demonstrative with wuqt, to which men, ko, &c. are understood.* This in fact is the cause of wooh, &c. being inflected to oos, *is, kis,* when joined with *wuqt, turuh, juguh,* &c. 34. Mal, *treasure,* ism, fa¸el, *a noun, nominative.* Hurgiz, *ever,* hurfi nufee takeed, *the emphatic negative particle,* which has always *nu* expressed or understood. Kooch¸h, *any.* Fa¸edu, *advantage,* ismi nukiru, *an indefinite noun.* Nukurega, *not will make,* fi¸uli moostuqbuli munfee wahidi gha¸eb, *the negative future in the third person singular.* Ugur ap ko, *if to you.* Yuqeen, *certain,* ismi sifuti mooshubbuh, *a concrete noun,* but *properly an adjective,* in this place. Nu ho to meree bat ko, *not may be, then my observation* —Imtihan, *trial,* ism, *a noun.* Kurleejee¸e, ek handee men shuhd rat, *make, a vessel in, honey night.* Ko, *at,* 38, yuhan ulamuti zurfizuman, *here the sign of a noun of time.* Is, *this,* ismi isharu¸e qureeb mootusurruf, *the proximate demonstrative pronoun inflected.* Jugih, *place,* (in) zurfi mukani ghyr muhdood, *an unlimited adverbial noun of place.* We may again notice that men, *in,* is understood, and inflects yih to *is,* and jug*u*h to jug*i*h, by a rule in the grammar, similar to 36. Ruk¸hwadeeje, *cause place.* Jo muk¸hee¸an *oo*spur a luge*n* to meree bat j¸hoot¸h, uor jo nuheen to such hy, *if flies it on a light, then my remark a falsehood is, and if not, then truth is.* It would¸be a mere repetition to

elucidate this farther, but the learner may profit by observing the partial coincidence here between the compounds, *a-light* from *light*, and *a-lugna*, from lugna; because this may lead him to reflect beneficially on this mode of composition in his own and other languages, however much its nature and existence may escape ordinary observers, or be obscured by the corruptions of long usage. To *a*rise, *a*wake, *a*light, *be*fall, *be*come, *mis*take, and a hundred more, so nearly resemble *ho*ana, jag *oot*,hna, *oo*tur-pu*r*na, a-pu*r*na, ho-jana, that no one can fail to discover the analogy here, or be at a loss to account for it in many tongues. *Oo*ske, *his*, (he's), ismi isharu,e bu,eed mu,e hurfi manuwee m*oo*frid m*oo*tusurruf ulamut izafuti m*oo*zukkur kee, *a remote demonstrative along with a simple postposition, the inflected sign of the masculine genitive,* agreeing with—Kuhne, *speaking*, musduri m*oo*-tusurruf, *the inflected infinitive or gerund*, governed by *Pur*, *according to*, &c. 38. As all infinitives and most participles are likewise nouns, which fall under 36, the reader will advert to this circumstance, and be hereafter prepared to treat every part of the verb ending in *a* by that rule. Rat ko shuhd ka basun, *night at honey's vessel.* Jo, za,ed bura,e tuzeeni kulam, an expletive by way of ornament to the sentence. Ruk,hwa,e,a, *caused place.* To, za,ed bura,e tuzeeni kulam, as before. Ek muk,hee b,hee nu a,ee, *one fly even not came.* All plain

enough except b,hee, *even*, utf bura,e takeed, *an emphatic conjunction.* Khoolasu iska yih hy jub, *the result it of this is when*, nothing can be easier to an English scholar. Upnee fuoj upne qubze se gu,ee, *one's army one's power from hath departed.* In this sentence, as in many others, the zumeeri mooshturuk, or common pronoun *ap, upna*, assumes the power of *one, any person*, and in that point of view is a most useful word, though it certainly may also mean here, and elsewhere, *your, my*, &c. P,hir, *then*, hurfi taqeeb waste juza ke, *a conjunction connected with* the inferential *to* hereafter. Roz, *day*, ismi zurf, zuman muozoof, *a noun of time qualified* by (21) —Se,ah, *dark*, sifut, *an adjective.* Men mal b,hee khurch keejee,ega to moo,yussur wysee nu hogee, *in, treasure even expenditure one should make, still procurable such not will be.* As fuoj is feminine, these words wysee, &c. follow in that gender. Keejee,e, keeje, keejee,o, keejo, keejega, keejee,ega, a precative imperative, conditional reflective, or impersonal form of the Hindoostanee verb not easily explained. The natives term it umri istiqbalee or khoozɔo,ee, *the impera-*

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(21) In the Hindoostanee, the *muosoof*, as in the Persian, naturally follows the *sifut ;* but this order can be reversed in the former, without any effect on the adjective or noun; whereas in the latter, an izafut is requisite as in the present example, and in nek murd or murdi nek, a good man, a man good; gora lurka or lurka gora, a fair boy, a boy fair.

tive future or precative; but whether this is compounded of the verb *jana* or *jee* with a vocative particle, may yet be fully considered in another work; it is however certain, that ap, *self*, *your worship*, *one* (the French *on*) in the third person either expressed or understood, seems its only proper nominative in such expressions. My*n* rah pur chula jata t,ha, uor ek a ek jee me*n* a,e,a ki (*ap*) *oo*ske yuha*n* ja,ee,e, I was going along the road when suddenly it occurred to me that (myself) should go to his house. This last may also be rendered, ki my*n* *oo*ske yuha*n* ja,oo*n*, which so far proves the nature and extent of this subjunctive form.

IX.

The eye, nose, ear, and tongue, one day began to quarrel among their selves, each affirming that it was more advantageous to mankind than the other. The eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. In short every one said a great deal in his own behalf, when the tongue made this observation: What you mention, my friends, may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from brute, it therefore behoves, that I be greater than you all in the estimation of the wise. Yes, cried the ear, recollecting

itself, my forward scholar! after the lessons which you have received from me, as your master.

The subsequent literal version of the above, will clearly point out where and how far both languages coincide with or differ from each other. This is the practice I so strongly recommend to every scholar at first, who really desires to acquire, through time, and from the natives their selves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

Ank,h, nak, kan, uor *zoo*ban, ek roz luge j,hugu*r*ne apus me*n*, ek ek kuhta ki w*oo*h t,ha zee,adu fa,edu mund insan ko doosre se—ank,h bolee, bina mere din o rat hote dono burabur. Bare hur ek ne kuha buhot k*oo*ch,h *oo*ske upne huq me*n*, jub zuban ne kee,a yih kulam. Jo t*oo*m kuhte ho yaro howe sub buh*o*t rast, pur ulbuttu t*oo*mho*n* me*n* ko,ee nu ho suke na waqif is bat se. Ki meree q*oo*drut ukelee jooda kurtee insan hywan se, islee,e chahee,e ki my*n* ho uzeez t*oo*m sub se, beech khe,al uqlmundo*n* ke. Ha*n* kan pokara, ap sochke, mere honhar shagird! bad taleem ke jo t*oo*m ne s*oo*nee m*oo*jh se, t*oo*mhara oostad hokur.

It will not prove a very easy task, to produce a version more true to the original, than the present, a reversion therefore would only waste time to no purpose. The very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. When this English story was submitted in the above literal dress to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, much more idiomatically and elegantly, expressed thus:

Ank,h, kan, nak, uor zuban, ek roz apus me*n* j'hugu*r*ne luge, hur ek in,h me*n* se kuh ruha t,ha ki my*n* admee ke waste sub se zee,-adu m*oo*feed hoo*n*. Puhle ank,h bolee ki m*oo*j,h bughyr d*oo*nya me*n* rat din burabur ruhta, siwa,e tareekee ke, roo,e zumee*n* pur kooch,h nu nuzur ata, ghuruz hur ek ne upne upne huq me*n* buh*o*t k*oo*ch,h bu*r*a,ee kee. Is me*n* zuban ne yih bat kuhee, yaro jo t*oo*m kuhte ho so ho sukta hy, lekin jo my*n* kuhtee hoo*n*, *oo*se t*oo*m me*n* se ko,ee inkar nukur sukega, dek,ho sirf

meree go,ya,ee se insan uor hywan me*n* imtee,az hotee hy, is lee,e chahee,e ki my*n* aqilo*n* ke nuzdeek sub se zee,adu uzeez ruhoo*n*. Kan p,hir *soo*n kur bol oo*t*,ha ha*n* shagirdi rusheed! yih bat such hy, pur bad meree taleem ke.

The next exercise, which is a species of allegorical tale in the Oriental manner, is left without a translation, as a task or trial of skill for the scholar, when farther advanced in the language. The style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the Hindoostanee tongue, which the student must never attempt, until not only well grounded in the grammatical principles, but in the necessary stock of Arabic and Persian words for such an enterprise. In the 12th and 13th exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or court dialect of the Hindoostanee, because if he knows the rudiments well, he can at once reduce these Odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. The Paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the

East, in an English dress, if we mean to express rather what the poet would have written, as a European author, than what he has done as an Orientalist.

X.

Do juwan t,he, ek ka nam Istiqlal M*oo*tu-hummil t,ha, doosre ka Gh*oo*roor Aram tulub, *oo*n,ho*n* ne bahum milkur m*oo*lki nadanee ko ch,ho*r*a, uor qusri surfurazee kee tulash me*n* kishwuri elm kee rah lee. Chunda*n* door nu bu*r*,he t,he, ki kohi pusund ko puh*o*nche, *oo*s pur se upnee munzil,i muqsood ko kale koso*n* dek,ha. Tub wuha*n* se *oo*tre uor age bu*r*,h kur jo nigah kee to ek doraha nuzur pu*r*a, dek,hte hee hyran hoo,e, dono*n* ne duryaft kee,a ki hur ek rustu isee muqam se surfurazee ke qusr ko jata hy, is waste ki wuha*n* do nishan t,he, ek pur khutti julee se saf yih lik,ha t,ha, ki yih kam kee rah hy, uor doosre pur *oo*se khut se, nam kee rah, lekin yih rustu ugurchi pechdar t,ha, pur chuo*r*a saf so*o*t,hra. Buh*o*t se na-az-moodukar *oo*s pur chulte t,he, uor *oo*ske dono*n* kunaro*n* pur g*oo*l*a*b p,hoola hoo,a buhar de ruha t,ha, uor bu*r*e bu*r*e durukht sa,edar niha,-yut p,hyle hoo,e, aftab kee ku*r*ee d,hoop se *oo*nko buchate t,he. Ghuruz *oo*n,he*n* b*oo*lboo-lo*n* ke chuhchuhe uor lolee,o*n* kee kh*oo*sh ilhanee,a*n* *oo*s rahi door duraz ko yo*n* ty kur-watee t,hee*n* jo so*o*,oobut sufur kee m*oo*tluq

maloom nu hotee t,hee, uor ruste ke hur ek mor pur ek ek saqee turuhdar khooshwuza imrut ka pe,alu hat,h men lee,e hoo,e, y,yash rahee,on kee mihmanee ke waste nuzur ata t,ha. We ysh o ushrut ke khyme ki ja buja manund meenaron ke k,hure t,he, moosafir jo oon men byt,he ya sote t,he oonkee khidmut men ek ek chuonree burdar muk,hee j,hulne ko hazir t,ha, is men rah ke mowukkilon ne Ghoroor ko isharu kee,a uor turgheeb dee, ki a,o humare peech,he peech,he chulo, oonke kuhne ke bumoojib betu,ummool chula uor Istiqlal se kuha, toom humaree mowafuqut kuro, soonte hee is juwan ne oosse kuha ki sufuri asa,esh toomhen moobaruk ho. Ghuruz Istiqlal kam kee rah ko uql uor tumeez kee doorbeen se bukhoobee dek,hne luga, akhir duryaft kee,a ugurchi yih rah behur kee sunglakh oonchee neechee hy, pur seed,hee uor qureeb to hy, uor is juwan ke waste isse b,hee uch,hee ek bat bun a,ee ki aftabi rastee kee kirn se hiqarut uor tu,ussoob kee g,hut,a jo mooddut se ch,ha ruhee t,hee so woheen p,hutne lugee uor ooskee roshnee se ja buja ruste men kitne mewe uor khoshu,e mu,-ash uor insaf ke, jo khardar durukhton men paton ke oj,hul lutke hoo,e t,he nuzur a,e, ulawu is ke oon durukhton kee juron ke put,hron se ku,ee ek chushme dee,anutdaree uor khood mook,htaree ke josh marte dek,he yih sub koochh d,hyan kur Istiqlal ne upnee hee sulah pur himmut band,h kam kee rah ko turjeeh dee.

Yih bat such hy ki *oo*ske kano*n* ne nughmu o surod kee awaz se koo ch,h loo tf nu *oo* t,ha,e,a, uor *oo*skee ank,ho*n* ko wuha*n* ke julwu,e rungarung se chukachuond,h nu lugee, pur sufur me*n* zad rahi m*oo*quwwee wuhanke puh*o*nchne tuk kum nu hoo,a, lekin muhulli surfurazee me*n* dakhil hoke jo p,hirkur nigah kee, to upne humsufur ko usna,e rah me*n* dek,ha, uor quzakar w*oo*h *oo*s wuqt rustu ch,ho*r*ke kisee bostani rungeen me*n* ek kh*oo*sh rung g*oo*ldoom ke peech,he be tuhasha duo*r* ruha t,ha. Akhir is juwan ko *oo*skee numood uor turuh daree kee kushish ne yuha*n* tuk nach nuchwa,e,a uor do dila ke,ea, ki duo*r*te duo*r*te narusa,ee o ghuflut ke ghar me*n* gira, uor wohee*n* *oo*s ghar ka m*o*nh bund ho gy,a. Istiqlal yih majura,e nybut ufza qusri surfurazee kee bulundee se dek,h kur, upnee tudbeer kee khoobee o muzbootee pur bagh bagh hoo,a uor afree*n* kee, p,hir upne dilme*n* kuha, kya khoob hoo,a ki my*n* ne kam kee rah lee burkhilaf Gh*o*roor ke, uor bud sulaho*n* ke bur uks umul kurke bur wuqt munzili m*oo*rad ko puh*o*ncha.

Whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the East, few men will dispute the palm in favour of the oriental writers, for that correct taste and sound judgment which are so conspicuous on comparison in the classics of the West. Among many other instances of

bad taste, the most prominent, in my estimation, is the pedantic style which disfigures almost every prose production now extant in the Hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in Arabic or Persian lore, as the learned man who composed the book itself. If excellence in a popular tongue consisted in writing any thing far above the conception of the people for whom it is intended, every body must allow, that the Hindoostanee authors and translators stand unrivalled in this species of composition. In fact to say the least that can be observed on so absurd a perversion of talents and learning, most of the literary efforts of this description that I have yet seen, might be very good Arabic or Persian, for any thing I know to the contrary, were they not disjointed and disfigured by the occasional introduction of a Hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, serve but to render the surrounding darkness still more visible. This false taste is no where more discernible and preposterous than in the prefaces of oriental works, which are in general composed in an affected idiom, so much beyond the level of ordinary capacities and acquirements, that very few of the men who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition, which announces its birth.

Such a profound harbinger, one would imagine, is absolutely requisite in India, to stamp a proper value on any literary performance, of which, in the preliminary portion at least, it may commonly be asserted with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents. To expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, has been my constant study, for some years past, and I am not altogether without hopes of yet establishing my success, on the broad basis of public utility to ourselves, as the rulers of the country, and to its inhabitants of every description also, as our subjects. If we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the Hindoos as the most proper objects, being still the great, ancient and useful mass of the people in the British Indian empire.—At all events it cannot be disputed, that our magistrates ought to be as well qualified, to comprehend a Hindoo's complaint, *viva voce et propria persona*, as to understand a Moosulman of any rank or description whatever. In spite of the clamour which the FAITHFUL, and their abettors, *in this country*, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. As no-

thing can facilitate this object more, than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first fable in Dodsley's excellent Collection, as a specimen of all the rest, which will soon be published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth depends much less on its literature, when contrasted with the languages of Europe, than on its general prevalence and utility, when compared with any other Oriental tongue, in the extensive regions of India. Those *Moo*sulmans who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the Hindoostanee tongue, independent of its modern sources, will no doubt object to many Hinduwee words that may be safely introduced into the broad, conciliating, unaffected style which I have recommended. To them, from real experience, I can oppose a whole host of Hindoos, with a potent band of those *Mooslims* also, who in Hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. When *Moo*sulmans treat of abstruse and scientific subjects, they must lean to Arabic, as the Hindoos *cæteris paribus* will do to Sunskrit, but in the ordinary concern of life,

and in the judicial, military, commercial, and revenue departments, no such necessity or predeliction exists, except where local dialects impose a preference, to the partial exclusion of some, or all the rest.

XI.

The Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king like the rest of the nations. They offered the kingdom to Gideon their deliverer, to him, and to his posterity after him: he generously refused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Jotham alone escaping; and by the assistance of the Shechemites made himself king. Jotham, to represent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner:

Hearken unto *me*, ye men of Shechem, so may God hearken unto *you*. The trees, grown weary of the state of freedom and equality in which God had placed them, met together to choose and to anoint a king over them; and they said to the Olive-tree, reign thou over us.

But the Olive-tree said unto them, shall I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? And they said to the Fig-tree, Come thou, and reign over us. But the Fig-tree said unto them, shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? Then said the trees unto the Vine, Come thou and reign over us. But the Vine said also unto them, shall I leave my wine, which honoureth God and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. Then said all the trees unto the Bramble, Come thou and reign over us. And the Bramble said unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey me not, out of the Bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

Bunee Isra,eel humeshu kh*o*da kee badshahut me*n* k*oo*rk*oo*ra,e,a bu*r*bu*r*a,e,a kurte t,he, is waste ki manund uor quomo*n* kee *oo*n me*n* badshah nu t,ha. Akhir Jydoon ki *oo*nka hima,yutee t,ha *oo*s se kuha ki too badshahut kur, hum ne teree p*oo*sht dur p*oo*sht kee sultunut

qubool kee, *oo*sne juwa*n*-murdee se upne nu mana, bulki *oo*n logo*n* ko juta,e,a ki badshah to*o*mhara kho*o*da hy. Jub wo*o*h murgy,a. Ubee mulik, ki *oo*ska be*t*a hurum se t,ha, *oo*sne Jot,-ham ch,ho*o*t, Jydoon ke jo uor suttur be*t*e t,he, *oo*n ko mar*d*ala uor Shykhmee,o*n* kee mudud se badshah hoo,a. Tub Jot,ham ne, *oo*nkee himaqut ke jutane ko uor is bat ke sabit kurne ko, ki jo b,haree b,hurk,hum hote hy*n* *oo*nko uksur huok,ha kum hota hy, bur uks *oo*ske ku-meeno*n* ko raj kee kh*w*ahish buho*t* hotee hy, ki is me*n* zo*o*lm uor gho*o*roor buho*t* sa keeje, kuha is tuor se ki so*o*no y Shykhmee,o meree bat ki kho*o*da to*o*mharee b,hee so*o*nega. Ek wuqt durukhto*n* ne b,hee upnee be purwa,ee uor burabu̇ree kee halut se, ki jis pur kho*o*da ne *oo*n ko ruk,ha t,ha, bezar hokur, apus me*n* ek bad-shah *t*,huhrane ke lee,e mushwurut kee, uor zytoon se kuha, humara too badshah ho. *Oo*s ne kuha ki my*n* upnee chikna,ee kee khoobee ki jis se kho*o*da uor khilqut kho*o*sh hy*n* *oo*se ch,ho*r*kur hakimee ke boj,h se nakho*o*shee *oo*t,-ha,oonga uor rook,ho*n* pur ho*o*koomut kuroon-ga? Bad *oo*ske unjeer se kuha ki too humaree surdaree qubool kur. *Oo*sne b,hee juwab dee,a ki my*n* ho*o*koomut kee kur*w*ahu*t* ke lee,e upne uch,he p,hulo*n* kee mi*t*,has ch,ho*r*oonga, uor durukhto*n* ka surdar bunoonga? P,hir gach,-ho*n* ne ungoor se kuha ki too sahibee qubool kur. W*oo*h bola ki my*n* upnee shurab kee luzzut, ki jis se ullah uor *oo*ske bunde kho*o*sh

hy*n*, tujoonga, uor pe*r*on kee badshahee ke waste d*oo*k¸h durd ree¸asut ka suhoonga? hum upnee upnee qismut pur razee hy*n*, ja¸o kisee uor ko sultunut ke lee¸e *d*¸hoon*d*¸ho. Tub sub brich¸ho*n* ne muko¸ee se kuha ki a too humara badshah ho. *Oo*sne kuha ki my*n* ne t*oo*mharee badshahut qubool kee, t*oo*m sub mere sa¸e tule chyn se ruho, ugur m*oo*j¸he manoge to punah me*n* ruk¸hoonga, nuhee*n* to mere kan*to*n me*n* se ek ag pyda hogee, ki t*oo*m sub ko Lubna*n* ke surw sumet jula kur khak kurdegee.

XII.

GHUZUL, MIRZA KAZIM ULEE *JUWAN* (12) *kee*.

1.

Y¸yam hy*n* juwanee ke jub tuk buhar hy;
Peerce jo a¸ee p¸hir to khiza*n* ashkar hy.

2.

Ghuflut nuhee*n* hy khoob ghuneemut yih wuqt jan,
So*o*n goshi ja*n* se pund, ugur hoshyar hy.

3.

Moo¸e s*oo*fyd lawega pygham ujul ka jub;
Tub k*oo*ch¸h nu hosukega, ub¸hee ikhtee¸ar hy.

4.

Gur hy tumeez furq s*oo*fyd o si¸yuh me*n* kur.
Eksa*n* nu yar gurdishi lyl o nuhar hy.

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(22) *Juwan* is the assumed poetical name termed *Tukhulloos*, which the native poets are so fond of, that very few of them omit it. It is customary to introduce the *Tukhulloos* in the last stanza of every ode, in the most appropriate and neatest manner, as in the poems now before us.

5.

Tuhseel kurke elm kee, uch,he umul too kur,
Alum me*n* admee ka isee se wuqar hy.

6.

Chahe ugur uzeez ho, pyda kumal kur,
Uor be kumal chushmi khula,eq me*n* kh*w*ar hy.

7.

Namurd keene kee jo *zoo*ba*n* kurte hy*n* duraz,
T*oo*hmut *oo*nho*n* kee tegh o qulum ka shi,ar hy.

8.

Kurte hy*n* nek namee ko dum se husud ke qutl,
Hur ek *oo*n me*n* g,hatee hy uor nabukar hy.

9.

Nuosherwan o Hatim o R*oo*stum se ub hy kuon ?
Name niko *oo*nho*n* ka suda yadgar hy.

10.

Udl o sukhawut uor shuja,ut kur ikhtee,ar,
Ek ek kee juha*n* me*n* bina pa,edar hy.

11.

Muhwe jumal *oo*ska ho, jisko nuhee*n* zuwal,
Dil h*oo*sni arizee pu tera bequrar hy.

13.

Peekur my,e gh*oo*roor nu bud must hoojee,o.
J*oo*z durdi zur, nu uor k*oo*ch,h *oo*ska khoomar hy.

13.

Jis ko, Juwa*n* ! kisee se k*oo*doorut nuhee*n* hy k*oo*ch,h,
Dil *oo*ska a,ene kee numut be gh*oo*bar hy.

A verbal *and* linear *version of the above.*

An ODE, MIRZA KAZIM ULEE *JUWAN hy.*

1.

Season is youth of when till, spring is ;
Age when arrived, then indeed autumn evident is.

2.

Inattention not is good, blessing this time reckon,
Hear thou ear of soul with counsel, if wise be.

3.

Hairs white bring will the message fate of when;
Then any thing not be able will, now power is.

4.

If be discrimination, difference white and black in make,
Alike not, friend! revolution of night and day is.

5.

Acquisition made having science of, good deeds thou perform,
World in man of, this indeed from, honour is.

6.

Wish may if dear to be, exist perfection cause.
World worthless (man) eyes of people in despicable is.

7.

Cowards malice of who tongue making are long.
Calumny, them of sword and pen of employment is.

8.

Making are reputation to breath with envy of slaughter,
Every one of them of assassin is and worthless is.

9.

Nuosherwan, and Hatim and Roostum of, now is what!
Name good their, ever memorial is.

10.

Equity and generosity and bravery make choice,
Each one of, world in, foundation firm is.

11.

Absorbed (in) glory its be, which to not decay.
Heart beauty fading on, thy unsteady is.

12.

Drunk having the wine of pride, not intoxicated be,
Besides a headach no other else its crop sickness is.

13.

Whom to, youth! something with stain not is any.
Heart his. mirror of manner without spot is.

A FREE TRANSLATION.

1. While the season of youth continues, we may really enjoy it as the spring of our lives, but when age comes on, we must perceive Winter's approach through the falling leaves of Autumn.

2. Oh! consider the present time as a precious blessing, which folly alone can despise, and if you be prudent, now lend an attentive ear to my admonitions.

3. When grey hairs summon man to the grave, it will be too late to reform, youth is therefore the season for mental exertion.

4. If you can discriminate light from darkness, O my friend! then immediately learn a most useful lesson from the regular vicissitudes of day and night.

5. Now store your mind with science, and perform worthy actions, since from these alone a man is esteemed in the world.

6. Should you court popularity, cultivate your genius and talents, for the illiberal and illiterate are despicable in the eyes of mankind.

7. Cowards who dart their tongues envenomed with malice, employ their dagger and tongue in calumny's service.

8. They who blast innocence with the breath of envy, are all to a man worthless assassins.

9. Though not a vestige of Nuosherwan, Hatim, and Roostum, now remains upon earth, still the fame of their great actions will prove eternal.

10. Practise justice, generosity, and every noble virtue; because each of these will prove more durable than a monument of brass.

11. As the mind loses its energies by admiring perishable beauty, do you contemplate that glory which alone is a stranger to decay.

12. Never allow the favours of fortune to intoxicate you with pride, least you subject yourself to its giddiness and distraction.

13. He whose heart, o youth! is free from every stain, has a conscience clear as the limpid stream.

PARAPHRASE.

1.

Fair youth is the season which mortals should prize,
As the spring of both body and mind,
Through summer and autumn, see! life swiftly flies,
With old age, its cold winter, behind.

2.

Awake! now sweet Hebe benignantly cheers,
Like Aurora, the morn with her rays:
O hear, my young friends! ere the dark night appears,
For improvement, these—these are the days.

3.

Exert every nerve while the soul is in tune,
The high summits of learning to gain;
Should time's hoary locks bring death's warning at noon,
Then indeed you may labour in vain.

4.

If reason or genius your bosoms yet fires,
With advantage contemplate this truth!
As daylight itself before darkness retires,
Clouds may lower on the sunshine of youth.

5.

Now quickly employ every moment you can,
Adolescence with honour to crown;
For science should ever distinguish the man,
Who aspires or to rank or renown.

6.

In arts and accomplishments emulate all,
Persevere to Fame's temple, in view;
While Envy and Ignorance shamefully fall,
Merit's bays, there, are waving for you.

7.

The dictates of *malice* let COWARDS obey,
Armed with pencil, stiletto, or pen;
Leave Slander's base weapons, which *innocence* slay,
To ASSASSINS—the basest of men.

8.

True worth is a lamp, with celestial flame,
That will shine when this globe shall decay.
Though monuments sink in the dust,—a good name
Is the dawn of eternity's day.

9.

By just and magnanimous actions the brave
Gather laurels unfading on high;
From earth far removed, and the sting of the grave,
In heaven, where they never can die.

10.

See Pleasure and Fortune both fade like the rose,
When its dew drops of morn disappear!
But Glory's immortal fresh blossoms disclose,
Like the myrtle, Spring's charms through the year.

11.

Indulge not too freely in pride nor in wine,
Those false lights in the visible gloom,
Which coxcombs and profligates borrow to shine,
As the glow worms in Vice's dark tomb.

12.

While juvenile minds which no passion inspires,
That an angel might blush to descry,
Reflect the pure image that Virtue admires,
In the tear of mild Sympathy's eye.

XIII.

GHUZUL, MIRZA ULEE *LOOTE kee.*

1.

Roz y jan*e* juha*n* ane ko furmate ruhe,
Wuha*n* ruha ana hee, yuha*n* hum (23) jan se jate ruhe.

2.

Aj t,ha dil me*n*, ki durd*e* dil kuhenge *oo*s se k*oo*ch,h,
Ate hee bus *oo*s ke, k*oo*ch,h uosan se jate ruhe.

3.

Kya ghuzub hy aj to num b,hee nuhee*n* chushm, uor hum,
Peshkush hy*n* *oo*ske nit lukht*e* jigur late ruhe.

4.

Hijr me*n* kub t*oo*jko y b*oo*lb*oo*l ruha w*oo*h iztirar,
Wusl me*n* jo *d*ur se hum hijra*n* ke g,hubrate ruhe.

5.

Woh Museeha jin kee khatir hy m*oo*baruk *oo*nko ho,
Hum to *oo*ske hat,h se azar-hee pate ruhe.

6.

Tung hy wuhshut pu upnee w*oo*sut*e* urz o suma,
Nit p,hu*r*ukkur is qufus me*n* sir hee *t*ukrate ruhe.

7.

Dil nu dena t,ha *oo*s atish-kho situmgur ke tu,ee*n*,
Kya kuhe*n* hum L*oo*tf ko hur chund sumj,hate ruhe.

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(23) As poets, in all countries and tongues, use greater liberties with grammar than prose writers, the circumstance of *hum*, we, occurring through the whole of this poem for my*n*, I, does not invalidate the assertion in note (20), because the plural verb is always adopted here also, as we do with *you* are, for *thou* art, which is seldom observed by the Jargonists, when they use *hum*, as L*oo*tf has done in this Ode. The measure often requires the izafut *i* to become *e*, and in such cases or where it follows a vowel, it will be so distinguished in future, as in jan*e* for jani here, and roo,*e* for roo,i in page 164.

VERBAL AND LINEAR VERSION.

1.

Daily o soul of the world! coming for promising were,
There was coming indeed, here we life from departing were.

2.

To day was heart in, that pain of heart tell will her to part.
Coming just then her, partly senses so went away.

3.

What mishap is to day then, moist even not eye, and we
Tribute are her always portion of heart bring to used.

4.

Absence in, when thee to o nightingale was that agitation?
Presence in which fear from we separation of distracted were.

5.

She saviour whose sake is, welcome them to may be,
We still her hands at affliction real suffering are.

6.

Narrow is, wildness on my, the space of earth and sky,
Always fluttering this cage in, head indeed dashing are.

7.

Heart not giving was that fiery tyrant to,
What say can we, Looft to always admonishing were.

FREE TRANSLATION,

BY A FRIEND.

1. Every day tells me you are to come: to hear of it, however, is all my consolation while I am perishing.

2. To-day I had resolved to disclose to her some faint picture of my sufferings: in vain however—as she approached, all power of expression left me.

3. Alas! what a perfection is this of misery! my eyes refuse to perform their own sad office of weeping—while my heart, in more unison with my feelings, offers to supply them with a tribute of its dearest drops.

4. Say, nightingale, how canst thou complain of the pains of absence: or can they be compared to my dread of banishment, even when enjoying the company of my beloved?

5. To some she may be a Messiah, and convey a solace for every affliction. 'Tis strange, however, that a balm so universal, should to me be only a source of new woes.

6. Heaven and earth are, in short, too confined for the wildness of my despair! I feel as if in a cage, and seem at every flutter to dash my head against the bars of my imprisonment.

7. It was madness thus to lose thy heart, Lootf, where thou knewest it would be treated with such remorseless cruelty. But what can be now said—We expostulated with thee: but in vain!

PARAPHRASE,

BY THE SAME.

1.

Each morn with false colours arrayed,
  Hope swears she will grant me my fair:
But the hope which the morn had conveyed,
  The evening converts to despair.

2.

I wished—nay resolv'd, this same day,
  Half the pangs of my heart to reveal:
She approach'd—speech and sense fled away—
  And scarce left me the power to feel.

3.

O grief, what a triumph is here!
  To withhold thy own sorrowful flood:
To refuse to my eyes one salt tear,
  While my heart streams in currents of blood.

4.

The nightingale flutters with pain,
When it loses its favourite rose;
Yet pangs more than it can sustain,
My fears of what may be disclose.

5.

Like Messiah to some she may prove,
A relief for each evil below;
Yet 'tis strange that a balm from above
Should to me prove a source of new woe.

6.

Oh, where can I fly from despair!
Not on earth; 'tis too small for my rage.
Like the lark, whom the fowlers ensnare,
I fret and would fain burst my cage.

7.

O Looft, thou wast surely aware,
What fate from her hands thou must prove;
Thou knew'st she was cruel as fair—
But who shall teach prudence to Love?

XII.

GHUZUL, WULEE *kee*. (24)

1.

Mut atishi ghuflut so*n* mere dil ko jula ja,
Mo*o*shtaq durus ka hoo*n* *too*k ek durus dik¸ha ja.

---

(24) This favourable specimen of old Hindoostanee, by Wuled, the Baba¸e Rekhtu or Chaucer of its poetry, appeared in one of the public prints, some months ago, with the beautiful paraphrase now inserted, and there said to be the production of a *Young Soldier*. In the Duk¸hun, now (and formerly in Hindoostan proper) so*n*, soo*n*, sitee, constantly occur for *se*, with, from which will account for the appearance of both here.

2.

Be ruhm nuho ghoossu nu kur bat meree soon,
Durta nuheen ek bat kee suo bat soona ja.

3.

Julta hoon myn mooddut sitee y hoosn ke durya!
Took mook,h ko dik,ha ag mere dil kee booj,ha ja.

4.

Khahish hy mooj,he wird ke pur,hne kee humeshu,
Ek bar kisee turz son took ism buta ja.

5.

Jub ooske turuf jata hoon kur qusdi tumasha,
Kuhtee hy mooj,he khuofi ruqeeban son ki ja ja.

6.

Myn bosu kee,a lub son puree-roo ke tulub jon,
Ghoosse sitee bolee, ki chula ja be chula ja.

7.

Mooddut son Wulee j,hanj,h men hy hat,h son dil ke,
Too b,hee y jigur ah kee nuobut ko buja ja. (25)

VERBAL AND LINEAR VERSION.

ODE, WULEE *by*.

1.

Dont fire of neglect with my heart inflame go,
Expectant sight of am, pray one sight show go.

2.

Without mercy not be, anger not make, word my hear,
Afraid not one word of, hundred words tell go.

---

(25) The play on the words *j,hanj,h*, *a cymbal* or *anguish*, and *nuobut*, a band of music, &c. can only be understood and relished by an adept in the language, whose taste is either bad or good enough to admire such conceits. In the Paraphrase the sentiment is so fully and elegantly expressed, that the reader of discernment will readily perceive the drift of the poet's fancy in it, without feeling any disgust whatever.

3.

Burning am I, long since o beauty's ocean,
Pray face—show, the fire my heart of extinguish go.

4.

Desire is me to creed of saying of always,
One time any way in, pray name mention go.

5.

When her towards going am, having made intention of enjoy-
Saying is me to, dread of rivals from, thus go go. [ment,

6.

I kiss made lip from angel of request when,
Anger with observed, that begone sirrah! begone.

7.

Long since Wulee distraction in is hands at heart of.
Thou also o bosom sigh of chorus strike up go.

A FREE TRANSLATION.

An ODE, by WULEE.

1. Why break my heart with such cruel scorn, O my charmer! all I require is a kind look, pray show me thy lovely countenance.

2. Be not offended, have some compassion upon me, do hear my prayer—I can not forsake thee, though thou chide me a thousand times.

3. O fairest of the fair, I have long been the victim of thy love, favour my passion so far with one approving glance.

4. As I take always a pleasure in repeating my creed, may I hope to be favoured with your name for a similar act of devotion at the shrine of love.

5. When I visit my beloved to enjoy her conversation, she orders me to retire, lest my rivals surprise us together.

6. And if I endeavour to seal my peace with a kiss on her ruby lips, she exclaims in a rage, begone, sirrah! begone.

7. Wulee! thou hast long been the sport of a wayward heart, its sighs ought now to waft thy sorrows to the bosom of thy love.

PARAPHRASE.—See Notes (24 and 25).

1.

Forbear, forbear, nor let that form divine
Neglect the feelings of a lover's breast;
One who with hope awaits a look of thine.
Grant him a single glimpse, it makes him blest.

2.

Oh! let nor rage, nor merciless disdain,
Shut to the voice of love, the candid ear,
I fear not words, then wherefore speech restrain,
Grant me a thousand honied words to hear.

3.

Each day religious duties rule my heart;
Each hour in learning's culture I employ;
Do thou but once in any way impart
Thy name, auspicious of approaching joy.

4.

Oh! beauty boundless as the sea profound,
Long have I glowed with love's eternal fire;
'Tis thine, who gave it, thine to heal the wound;
Give but one look, and grant my soul's desire.

5.

Whene'er I seek the presence of my love,
She dreads suspicious, list'ning rivals near,
That dread is her's, which none but lovers prove;
Go, go, she cries, oh! stay no longer here.

6.

When from her lips I court the frequent kiss,
Her lips, *whose* features heav'nly grace display;
Starting mith rage, she bars the promised bliss,
Away, she cries indignantly, away.

7.

Long hast thou, Wulee, bitter anguish prov'd,
And felt the torture of an endless flame:
Beat on my heart, since her's remains unmov'd,
Sighs swell my breast, and grief be still the same.

The ntimate connection between the Hindoostanee and Persian languages renders every apology for the appearance of the following Ode from HAFIZ, unnecessary, because we can no more separate the grammar of these tongues entirely from each other, than we can totally disjoin the Greek and Latin rudiments.

XV.

GHUZULI HAFIZ.

1.

Hijabi chihru,*e* ja*n* meeshuwud gh*oo*bari tunum,
Kh*oo*sh a*n* dume ki uza*n* chihru purdu bur figunum.

2.

Ch*oo*nee*n* qufus nu suza,e cho mun kh*oo*sh ilhan ust,
Ruwum bu g*oo*lshuni rizwa*n* ki m*oo*rghi a*n* chumunum.

3.

U,ya*n* nu sh*oo*d ki k*oo*ja amudum k*oo*ja boodum,
Diregh o durd ki ghafil zi kari khweshtunum.

4.

Chigoonu tuof koonum dur hureemi alumi q*oo*ds,
Ki dur surachu,*e* turkeeb tukhtubundi tunum.

5.

Mura ki munzuri hoor ust muskun o mawa,
Chura bu koo,e khurabatee,a*n* bowud wutunum.

6.

Ugur zi khooni dilum boo,e m*oo*shk mee,a,yud,
Ujub mudar ki humdurdi nafu,*e* kh*o*tunum.

7.

'Tirazi pyruhune zurkushum mubeen choon shuma,
Ki soz hast nihanee durooni pyruhunum.

8.

Bi,ya o hustee,e Hafiz zi peshi oo burdar,
Ki bawojoodi to kus nushnuwud zi mun ki munum.

A FREE TRANSLATION.

1. The shade of this body obscures the radiance of my soul; welcome that hour, when I may tear the veil from its celestial countenance.

2. Such a cage doth not become a warbler like me, who soars, as a bird of Paradise, to the regions of bliss.

3. I know not where I now am, nor where I formerly was; woe is me, I have neglected my own self!

4. How can I wing my flight round the temple of the pure Empyrean, while confined within the bars of this terrestrial frame?

5. Why should I, who aspire to the asylum and abode of cherubs, find a mansion here among the haunts of degraded forms?

6. Should my heart's blood be stained with the dark hue of musk, be not surprised, for I am a fellow-sufferer with the musk deer of *Khotun*.

7. Do not contemplate the gay form of my orient robes alone, while I, like a taper, am consuming with the internal fires, which this breast of mine conceals.

8. Come, my soul! draw the curtain of delusion from the eyes of Hafiz, for while thou art, no body shall learn from him, that he can really exist without thee.

HAFIZ kee *GHUZUL*, turjoomu kee hoo,ee

MEER SHER ULEE *UFSOS kee.*

1.

Tun*e* kuseef ke purde me*n* roo,*e* ja*n* hy niha*n*,
Zuhe wo*o*h wuqt ki *oo*t,h ja,e yih wo*o*h ho,e u,ya*n*.

2.

Ree,azi kh*oo*ld kee d'h*oo*n hy wuhee*n* ko ja,oonga,
Kuha*n* yih pinjru kuha*n* my*n* purundi kh*oo*sh ilha*n*.

3.

Huzar hyf ki muqsud se upne ghuflut hy,
K,hola nu yih b,hee ki t,he kis jugih uor a,e kuha*n*.

4.

Juhani q*oo*ds ke kyoo*n* kur my*n* aspas p,hiroo*n*,
Ki upne tun ke shikunje me*n* k,hinch ruha hoo*n* yuha*n*.

5.

My*n* kis turuh ruhoo*n* budnamee,o*n* ke kooche me*n*,
Hy upna gh*oo*rfu,*e* hoor*e* juna*n* qudeem muka*n*.

6.

Hy ek durd m*oo*j,he uor kh*oo*tun ke nafe ko,
Wugur nu m*oo*shk kee ho khooni dil me*n* bas kuha*n*.

7.

Nu dek,h nuqsh mere tash ke libas ke too,
Ki misli shuma hy*n* isme*n* buh*o*t se soz niha*n*.

8.

Q*oo*t,ha nuqabi buqa ankur too Hafiz ka,
Ki m*oo*j,h se my*n* tere hote ko,ee s*oo*nega nu yuha*n*.

MEER UMMUN *LOOTF kee.*

1.

Hy o*t* julwu,*e* ja*n* ka gilee budun mera,
Khoda kure ki *oo*re khak ho yih tun mera.

2.

Qufus me*n* d*oo*nya ke kya bole m*oo*j,h sa kh*oo*sh ahung,
Udun me*n* chuhchuhe maroo*n*, w*oo*h hy chumun mera.

3.

Nu sumj¸ha yih ki kuha*n* t¸ha uor ub kuha*n* a¸e¸a,
Huzar hyfki ghafil hy fuhm o zun mera.

4.

Kuroo*n* my*n* kyoo*n* ki b¸hula lamuka*n* kee syr ki ub,
Phu*n*sa hy qyd me*n* khakee budun kee mun mera.

5.

Humara g¸hur to hy hooro*n* kee ank¸h kee po*o*tlee,
Gulee me*n* my-kusho*n* kee kyoo*n* ki ho wutun mera.

6.

Khuta nuhee*n* jo mere khooni dil se m*oo*shk kee bo*o*,
Mile t*oo*j¸he ki hy dil nafu¸*e* kh*oo*tun mera.

7.

Yih nuqshi jamu¸*e* zur-kush mera nuhee*n* jo*n* shuma,
Ki hyga purdu¸*e* fanoos pyruhun mera.

8.

*Oot¸*ha too hustee ko H*a*fiz kee ake uz ruhi L*oo*tf,
Ki ko¸ee s*oo*ne nu tere sam¸hne s*oo*khun mera.

PARAPHRASE OF ALL THE ABOVE.

1.

Hail, heavenly spark! that glorious day,
When thou, released from circling clay,
  May soar to realms of bliss:
No longer shall this frame confine
A soul inspir'd by love divine,—
  Pure bird of paradise!

2.

God's mystic scheme I vainly scan,
And grasp his mind infus'd in man;
  These—far transcend my song.
Through death's deep gloom, how wing my flight?
To that eternal source of light,—
  Eclips'd from me so long.

3.

Eccentric spirit! why first roam—
To earth—from heaven, thy native home?
Where kindred angels dwell.
How like the bounding musky deer,
Thou still art doom'd to anguish here,
This yearning heart can tell. (27)

4.

Those radiant orbs,—earth's vernal bloom,
Lose all their charms, while I consume
With melting sighs on sighs;
Yes, bright Intelligence! I see
My SELF (28) cannot ascend to thee,
Till mortal HAFIZ dies.

---

(27) The animated allusion to the musk deer, by Hafiz, in this verse, can be relished by those only who will examine the natural history of this animal. If we add to this, the coagulated contents and general structure of the musk bag, evident upon dissection, we shall find that they are not very dissimilar to a heart, supposed to have its blood curdled and scorched by the ardour and anguish of disappointed love.

(28) The reader will perceive my notions of Self, both in metaphysics and philology, in this extract, from the Persian Grammar, by Sir W. JONES, whom in this respect I implicitly follow.

I here use *his self* and *their selves* instead of the corrupted words *himself* and *themselves;* in which usage I am justified by the authority of Sidney, and of other writers in the golden age of our language: *self* seems to have been originally a noun, and was, perhaps, a synonymous word for *soul*, according to Locke's definition of it: "*Self* is that conscious think-"ing thing, which is sensible or conscious of pleasure and "pain, capable of happiness and misery:" if this observation be just, the Arabs have exactly the same idiom, for their *nufs*, *soul*, answers precisely to our *self*, as *subeeyon ruma nufsuhoo fee nuhrin;* "a boy threw *his self* into a river."

A TRANSLATION OF THE ABOVE PARAPHRASE,

BY MEER SHER ULEE *UFSOS*.

1.

Y purinde kh*oo*ld ke is dami khakee se riha,
Hoke *oor*ja¸e too *oo*sja t¸ha juha*n* basa tera.

2.

Upnee p¸h*oo*lwaree qudeemee kee kure p¸hir deed too,
Juon se din me*n*, t*oo*j¸he w*oo*h din m*oo*baruk ho¸ega.

3.

Y ki too jeeta hy eshq*e* ezudee ke shuoq me*n*,
Kur sukega p¸hir nu t*oo*j¸h ko qyd pinjra khak ka.

4.

Rooh insa*n* kee lutafut ke subub pata nuhee*n*,
P¸hir milega kisturuh m*oo*j ko nishan*e* kibree¸a.

5.

Jo ch¸hipa ank¸ho*n* se ho kisturuh se awe nuzur,
Dek¸hee¸e ky*oo*n kur *oo*se, upna kuha*n* yih murtuba.

6.

Uor jo yih chahoo*n* ki *oo*ska b¸hed k*oo*ch¸h zahir kuroo*n*,
M*oo*nh nuhee*n* ruk¸hta ho*n* ysa, upnee go¸ya¸ee so kya.

7.

Muot ka mydani teeru ty kurega kisturuh,
Yse und¸hee¸are se ky*oo*n kur ja¸ega t*oo*j¸h se *oo*ra.

8.

Is kusafut me*n* jo t¸ha too, kub p¸hir awega nuzur,
Chushmu¸*e* nooree qudeemee hy jo m*oo*ddut se ch¸hipa.

9.

Hy*n* muluk humjins jis me*n* *oo*s wutun ko ch¸ho*r* kur,
B¸hoola b¸hu*t*ka duhr me*n* p¸hirta hy ky*oo*n y bewufa.

10.

M*oo*zturub ahoo¸*e* m*oo*shkee*n* sa jo d*oo*k¸h b¸hurta hy too,
Bun me*n* yuha*n*, *oo*sko dil*e* khustu hy mera janta.

11.

Jub myn juljata hoon upnee ahi atish-bar se,
Ye sitare poor zeeá uor baghi doonya poor fiza:

12.

Tub niput be rootbu uor nacheez ate hyn nuzur,
Yane ub hafil nu kooch,h howega inse mooddu,a.

13.

Y khoda! tub tuk nuhogee jan kee tooj,h tuk puhonch,
Jub tuluk jawe nu mur yih Hafize khakee mera.

POSTSCRIPT.

JUST as this little work was closing, I received the following very acceptable Note, from one of my juvenile Friends, whose progress in all the oriental languages keeps more than pace with the laudable ardour he displays here for the general diffusion of useful knowledge. As the publication of the Extract which he communicated, may conduce powerfully to the speedy triumph of truth, in behalf of the Hindoostanee language at Madras, I have used the freedom to lay it before the Public, in the conviction, that the able writer alluded to never can take offence at a liberty, which may soon produce the most beneficial consequences, by communicating his judicious opinions to the gentlemen on that very valuable, extensive, and encreasing establishment.

" Wherever I go, I shall carry with me the
" same grateful recollection of your kindness
" and assistance, the same zeal for the honor-
" able cause, in which you have been so long
" engaged."

" Soton kee neend men kurne ko khulul ja,oonga,
" Nootq kuhta hy mera aj yih hur natiq se;
" Ankur hoont,h ub,hee tootee se mul ja,oonga."

" I send you the opinion of one of the first " and best informed men at Madras, on the " subject of the languages, necessary for carry- " ing on the duties at that Presidency, as far as " Hindoostanee is concerned."

Extract of a Letter from a Gentleman at Madras, dated 19th June, 1802.

It is scarcely necessary for me to notice the Hindoostanee dialect, the extent and force of which are sufficiently known to all persons, who have directed their attention, either to the business or to the literature of India. A copious knowledge of that dialect is, in my judgment, alone sufficient for the transaction of ordinary affairs in any part of the territories under this government; but it will be obvious to you, that the use of it will be found more extensive and more common in those parts, which have been more immediately, and for a longer period of time, subjected to the Mahomedan yoke.— Throughout the territories of the Nabob of Arcot, and the Balaghaut dominions of the late Tippoo Sultan, the use of the Hindoostanee dialect is familiar to all persons employed in the public offices of government, and to a great portion of the common people; but this observation is more extensively applicable to Mysoor than to the Carnatic. All the officers

of the Sultan's government having been Mahomedans, who are generally too proud or too ignorant to understand any but their own language, the Hindoostanee necessarily became the general channel of communication in the departments of the army, the law, and the revenue. It is long since the same causes have ceased to affect the general manners of the Carnatic under the Nabobs of Arcot. The armies nominated for its protection have been composed of natives of every description, and exclusively commanded by European officers: few traces of a judicial establishment are discoverable: the Nabobs of Arcot have taken into their service European ministers; and those ministers have necessarily employed interpreters, or dubashes, the effect of all which causes has tended to diminish the Mahomedans influence, and to revive the original manners of the Hindoo inhabitants of the different provinces. In the Northern Circars the traces of the Mahomedan conquest, in this respect, are more faint than in the Carnatic, and I believe that they are less perceptible in most of the Southern provinces. In speaking, therefore, of the general utility of the Hindoostanee language, it may be proper to qualify it by an exception with respect to the judicial department, particularly in the Northern Circars, and in the

provinces South of the Coleroon; for I doubt that a person possessing a knowledge of the Hindoostanee dialect alone, would be competent to discharge the duties of a judge in those districts.

APPENDIX.

For this Appendix the Public are solely indebted to the zeal and meritorious labours of Mr. Alexander Hamilton Kelso, a young gentleman who, had his health permitted, must have already made a distinguished figure as an Oriental scholar, and from whom, should he recover in this country, much may yet be expected by his honourable masters in particular, and by the community at large, in every department of local duties and eastern literature.

As an attentive pupil, and valuable friend, he is every way entitled to my acknowledgments, independent of the assistance I have received from him in the plan and compilation of the present work, for which future scholars may hereafter feel their selves obliged to us both.

INTRODUCTION.

In submitting the following list of Names of Places, &c. to public view, I must confess, that I have attended more to the call of friendship than to the dictates of prudence; but, as the theme is neither of a scientific nor abstruse nature, I cannot be accused of much presumption in thus attempting to be of some service to my countrymen. Should these exertions be found useful, I shall at least have the pleasure to reflect in my own mind, that I have not sojourned in this country altogether in vain. At all events, for the better elucidation of the subject, the following introductory remarks cannot well be deemed either arrogant or inapplicable.

Europe has now become the school for Asiatic, as well as European languages; but it is a matter of serious regret, that students there have always been deficient in the most essential requisite of the former languages. It is almost unnecessary to say, I mean pronunciation. This, every person will allow, cannot be acquired but by the following two methods: 1st. from the

mouth of a well-informed native, or any person who has resided long enough in the country where the language required is current, to be able to speak it as well as any foreigner can; and 2dly, it may be acquired from books in which the language is written in the character of the student's native tongue, according to a method or system which preserves the original sounds and combinations as nearly as possible. In India we have the first of these opportunities, and many, for whom the preceding work is intended, possess both of these advantages in the prosecution of their studies.

Every rational man must lament the very little attention we have hitherto paid, even here, to this most necessary qualification in the acquirement of a living language. The chief, and perhaps the only reason that can be assigned, for this apparent neglect, may be found in what follows. When we leave England, or on our arrival in India, books, composed by authors who knew little of the orthography, and still less of the orthoepy of Eastern tongues, were put into our hands, and it must be well known to all, how difficult it is to shake off bad habits, especially when acquired at the early period of life, when most of us come to this country.

In reading the Asiatic languages in their respective characters, it is utterly impossible to

acquire their true pronunciation, without the aid of an instructor perfectly acquainted with these languages. It therefore becomes necessary, for general information, to appropriate at first the characters we are best acquainted with to that purpose. This was long a *desideratum* in the literary world, but we have great reason to rejoice, that it has been accomplished in the perfect manner which this little work will now unfold. If we may be allowed to judge from appearances, the present scheme of writing the Eastern languages in the Roman characters, has met with general satisfaction; for, although it has now been before the public for a considerable time, nothing has, to the best of my knowledge, ever appeared in refutation of it in any point of view. Such a system was more wanted by us than any other people, being the nation which enjoys greater intercourse with the Asiatics than any other of Europe.

As a proof of what I here say in favour of this plan, I, with due submission, beg leave to lay before the public the following names of places, on which any person may try this experiment. After he has acquired a knowledge of the scheme, let him take a few of the names, and ask a native for the place, calling it by the name in the first column. If his meaning be comprehended in most instances, by natives not already familiarised to such corruptions, he

may then disregard what I have alleged on the subject. That the native will know in some cases (as Burdwan) I do not mean to dispute, but it certainly is too evident to escape observation, that almost every name in the first column is erroneously spelt, owing in a great measure to our own preposterous orthography, to the discordance of particular sounds with our organs of hearing, or to the wish that all nations have of making something significant or congenial with their own language, out of foreign words.

To corroborate the truth of my remarks, I shall premise the list of places, with a few notorious, if not ludicrous, transformations from both languages, in the collection of which I have been kindly assisted by several friends. I will now conclude this introduction with requesting the reader to recollect—

Acute autem disputantis illud est, non quid quisque dicat, sed quid cuique dicendum est videre!

CICERO.

English.	*Corruptions.*	*Hindoostanee.*	*Corruptions.*
A friend,	Furung,	Abdar,	Hobdar.
Advocate,	Udbikut.	Bagdor,	Backdoor.
As you were,	Uj-wur.	Baranee,	Brandy.
Asparagus,	Paragas.	Bap-re !	Baubry.
Assistant,	Usish*t*un,	Bandee,	Bondy.
Attention,	Tel-chun.	Bawurchee,	Boberjee.
Attorney,	Turnee.	Bihishtee,	Beasty.
Above bail,	Bubbilee,a.	B,ho,ee, }	Boy.
Backward,	B,hagwut.	Ba,ee, }	
Bank,	Bunkool.	Bootkudu,	Pagoda.
Barber, {	Balbund.	Buhungee,	Bangy.
	Balbur.	Bukhshee,	Buxey.
Barracks,	Barik.	Bukree,	Backrey.
Barge,	Bujra.	Bund,hoo,a,	Bandy-wan.
Battalion,	Pul*t*un.	Bukhshish,	Boxes.
Bayonet,	Bugnet.	B,huwu*n*lee,a,	Bowleah.
Beef-steak,	Beefeesteekee.	B,hata, }	Batty.
Bearer,	Byhra.	Bu*tt*a, }	
Bill,	Beel.	Burga,	Burgher.
Biscuit,	Bikfit.	Bunee,a,	Bannian.
Bond,	Ban.	Buhungee,	Bangy.
Box,	Bukus.	Charkhanu,	Charconnah.
Broth,	Burat.	Cheerabund,	Cherrybend.
Breeches,	Birjis.	Ch,hee*t*,	Chintz.
Brush,	Boors.	Ch,he*t*ank,	Chattock.
Butler,	Bootryl.	Chihil sutoon,	Chelseatomb.
Button,	Bootam.	Ch,ho*t*a sahib,	Chooty saub.
Buckles,	Booklus.	Choona,	Chunam.
Camp,	Kumpoo.	Dob,hashee,a,	Dobash.
Cannon,	Kuman.	Dughabaz,	Daggybash.
Cabbage,	Kobee.	Dalee,	Dolly.
Captain,	Kuptan.	Deen Moo- }	Ding Mahomet
Cartridge,	Kartoosh.	hummud, }	

English.	*Corruptions.*	*Hindoostanee.*	*Corruptions.*
Chariot,	Churt.	Da,ee, }	Die.
Chaise,	Sej.	Duhee, }	
Change step,	Chunjetap.	Durwesh,	Dervise.
Charge bayonet,	Churt bugnet.	Ghoorab,	Grab.
Colonel,	Kurnul.	G,husee,ara,	Grasscut.
Command,	Koman.	Hank re!	Hackery.
Cork,	Kak.	Hooqqu,	Hoocker.
Couch,	Koch.	Huodu,	Howder.
Counsellor,	Kuonsulee.	Huquahuq,	Hocknock.
Court martial,	Kotmasool.	Hurkaru,	Hircarrah.
Crust,	Kuras.	Ja,o,	Jow.
Custard,	Kastur.	Khan,	Cawn.
Cutlets,	Kutleez.	K,hana,	Conar.
Decree,	*D*igree,	Ko,ee,	Quoi.
Desk,	Dekus.	Khuleefu,	Cally paw.
Dumplin,	Dumkeen.	Khidmutgar,	Kissmygar.
Ensign,	Inshyn.	Khanu,	Connah.
Fix bayonet,	Pes bugnet.	Khansaman,	Consumer.
Forewards,	Falwut.	Khasu,	Cossah.
French beans.	Furans / Kurans } bin.	Khurch,	Courage.
Funnel,	Foondil.	Kinare,	Canary.
General,	Junrel.	Kanjee,	Congee.
Gin,	Jeen.	Kaghuz,	Coggage,
Glass,	Gilas.	Khurab,	Crab.
Grenadier,	Gurandeel.	Khulasee,	Clashy.
Gridiron,	Grildan.	Kumkhwab,	King cob.
Ground firelock,	Gran fyluk.	Kunkur,	Concker.
		Lubadu,	Labadore.
Gunner,	Gurneel.	Lalshurab,	Lollshraub.
Guard,	Garl.	Lushkuree,	Lascar.
Half cock firelock,	Apka fuluk.	Mooftee,	Mufty.
		Malee,	Molly.

English.	*Corruptions.*	*Hindoostanee.*	*Corruptions.*
Halt,	Hal.	Mee,anu,	Mehanna.
Hock,	Huq.	Mihtur,	Maiter.
Indian file,	Elchin fyl.	Mifree,	Misery.
Invalid,	Ingleez.	Moohurrir,	Morrir.
Journal,	Jinrul.	Moollah,	Mulnah.
Kettle,	Ketilee.	Moonshee,	Munshy.
Lacc,	Lys.	Mulmul,	Muslin.
Lantern,	Lal*t*een.	Muosum,	Monsoon.
List,	Nistee.	Musjid,	Mosque.
Lieutenant,	Lup*t*un,	Mun,	Maund.
Lord,	La*t*.	Na,ek,	Nag.
Mangoe fish,	Mungo pis.	Nuwwab,	Nabob.
Mark,	Marka.	Nynsook,h,	Nansuck.
Mark time,	Marten.	Oolaq,	Woollack.
Mast,	Mustool.	Palkee,	Palanqueen.
Note,	Lo*t*.	Pa-zuhur,	Bezoar.
Office,	Apis.	Peekdan,	Pigdanie.
Open pan,	Opunee-pun.	Peenekapanee,	Pink a Penny.
Order arms,	Urdul ram.	P,hir,	Feer.
Parsley,	Peeturselee.	Phira,o,	Feerow.
Parole,	Purwul.	P,hirut,	Ferret.
Patrole,	Putrul.	Phoonk,	Funk.
Pile arms,	P,hylarm.	Pola,o,	Pillow.
Plate,	Pula*t*.	Poor,	Pore.
Postillion,	Poosteer.	Prib,hoo,	Purvu.
Poultice,	Potlis.	Pulungposh,	Palampore.
Present arms,	Furjunt arm.	Punto,ee,	Pancnway.
Pudding,	Poteen.	Purewu,	Prow.
Rampart,	Rampo*t*.	Pu*tt*a,	Pottah.
Ramrod,	Ramru*t*.	Pysa,	Pice.
Receipt,	Ruseed.	Qa,em moqam,	Cackyman.
Recover arms,	Rikabram.	Qurabu,	Carryboy.
Report,	Ruput.	Qulee,u,	Curry.
Score,	Corge.	Qazee,	Cazy.

English.	*Corruptions.*	*Hindoostanee.*	*Corruptions.*
Secretary,	Sukurturee.	Qasid,	Cossid.
Sequestration,	Shikustreshum	Ra,e,	Roy.
Sergeant,	Sarjun.	Rumzanee,	Ramjohny,
Sheriff,	Shureef.	Ry,yut,	Riot.
Short drawers	Sal duras.	Roopee,u,	Rupee.
Shoulder arms,	Choldaram,	Rotee,	Rooty.
Side-board,	Salbot,	Ruk,h,	Rack.
Sign,	Suheeh.	Ruho,	Row.
Slippers,	Silubut.	Sahib,	Saub.
Sloop,	Sooluf.	Ser,	Seer.
Slow time,	Sulooten.	Sipahee,	Seapoy.
Stand at ease,	Tundel tis.	Sookkan-ee.	Seaconnie.
Stew,	Estyoo.	See,ahee,	Shy.
Subpœna,	Sufeenu.	S hahmee,anu,	Zimne,anah,
Supernumerary,	Sook lumba.	Soorahee,	Suroy.
		Shulghum,	Sally gram.
Tart Pye,	*Tat,po,ee.*	Shubnum,	Sablem.
Tax,	Tukus.	Shurbut,	Sherbet.
Towel,	Tuolee,a.	Surhung,	Serang,
Trail arms,	Tileram.	Surpech,	Sirpeach.
Tripe,	Treepa.	Surposh,	Sirpoos.
Trooper,	Toorksuwar.	Surraf,	Shroff.
Trunk,	Toorung.	Taree,	Toddy.
Tumbler,	Tamlet.	Tash,	Tissue.
Violin,	Be,ala.	*T,heeka,*	Ticket.
Vice president,	Ba,ees purseedunt.	Toofan,	Tiffoon.
		Tipa,ee,	Teapoy.
Vinegar,	Bunegeer.	Tunzeb,	Tanjib.
Volunteer,	Balunteer.	Urq,	Arrack.
Who comes there?	Hookumdar?	Utr,	Otter.
		Ushrufee,	Asherfy.
Warrant,	Warin.	Utlus,	Atlas.
Waistcoat,	Waskut.	Ulbuttu,	Alberto.
Wafer,	Wepur,wyphul	Zumeen-dar,	Jemmydar.

NAMES OF PLACES.

A.

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Acberabad,	Ukburabad.	Anjengo,	Unjung.
Agrimere,	Ujmer.	Arabia,	Urub.
Agra,	Agra.	Arcot,	Urkat.
Aleppo,	Hulub.	Arrah,	Ara.
Allahabad,	Ilahabad.	Assam,	Asam.
Alligunge,	Uleegunj.		Asham.
Allypore,	Uleepoor.	Attock,	Utuk.
Amednagur,	Uhmudnugur.	Aurungabad,	Uorungabad.
Amenabad,	Umeenabad.	Ava,	Awa.
	Umnabad,	Azimgur.	Azimgurh.
Amrutfur,	Imrutfur.		

B.

Backergunge,	Baqurgunj.	Bednore,	Bidnoor.
Bagdad,	Bughdad.	Biddanore,	
Bagwan gola,	Bhugwan gola.	Benares,	Bunarus.
Bahar,	Bihar.	Bencoolen,	Bunkool.
Balk,	Bulukh.	Bengal,	Bungala.
Balasore,	Baleswur.	Berar,	Birar.
Bangalore,	Bunguloor.	Bereilly,	Burelee.
Barramaul,	Baruh-muhul.	Berhampore,	Buhrampoor.
Barripore,	Bareepoor.	Bermah,	Bruhma.
Baugpore,	Baghpoor.	Birbhoom,	Beerb-hoom.
Bauleah,	Buolee, a.	Bissenpore,	Bishnoopoor.

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Boglipore,	B,hagulpoor.	Burragong,	Bura-ga,on.
Bombay,	Bumby. Mumby.	Burrampo-ter (*river*)	Bruhmpootr.
Bootan,	B,hotan.	Bussorah,	Busra.
Budgebudge,	Bujbujee,a.	Buxar.	Buksur.
Burdwan,	Burdwan.		

C.

Cabul,	Kabool,	Chitpore,	Cheetpoor.
Cairo,	Qahiru,	Chittagong,	Chutga,on. Chatgam.
Calcutta,	Kulkutta.		
Calicut,	Kalee-kot.	Cheitore,	Cheetoor.
Calpy,	Kalpee.	Chunar,	Chinar. Churnargurh.
Cambay,	Kumba-yu.		
Cananore,	Kununoor.	Chuprah,	Ch,hupra.
Canara,	Kunura.	Circar,	Surkar.
Candahar,	Qund,har.	Circassia,	Churkus.
Candeish,	Khandes.	Cochin,	Kocheen,
Candia,	Qundee,u. Kureea.	Coimbetore,	Ko,yumatoor.
		Cole,	Kol.
Canoge,	Qinnuoj. Kunuoj.	Columbo,	Kulumboo.
Carnatick,	Kurnatuk.	Commercolly,	Koomark,halee
Cashgur,	Kashghur.	Comorin, *cape.*	*Jubul*-kamu-roon.
Cashmere,	Kushmeer.	Cooch-behar,	Koch-bihar.
Cattock,	Kutuk.	Corah,	Kora.
Cawnpore,	Kan,hpoor.	Coringa,	Korungee.
Ceylon,	Sylan. Surundeep.	Coromandel,	Korumundul.
		Cossimbazar,	Qasim-bazar.
Chandernagore,	Chundun-nugur.	Cossipore,	Kasheepoor.
		Cuddalore,	Kuduloor.
China,	Cheen.	Cufa,	Koofa.
Chingleput,	Chungulput.	Culna,	Kulna.
Chinlurah,	Chichra,		

D.

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Dacca,	*D*,haka.	Dinigul.	Dun*d*ugul.
Damascus,	Dimushq.	Diu,	Dee-bul.
Deccan,	Duk,hin.		Dee-wul.
Delhi,	Dihlee.	Doorhuttah,	Doo,arhu*tt*a.
	Dillee.	Dowletabad,	Duolutabad.
Dinagepore,	Deenajpoor.	Durhampore,	D,hurumpoor.
Dinapore,	Danupoor.		

E.

Egypt,	Misr.	Ennore,	Unnoor.
Ellore,	Eeloor.	Ettaweh,	I*t*awa.
	Eelwur.	Europe,	Furung.

F.

Fauzilabad,	Fazilabad.	Fulta,	Fulta.
Feizabad,	Fyzabad.	Furruckabad,	Furr*o*khabad.
Firozepore,	Feerozpoor.	Futtipore,	Futihpoor.
Fizegunge,	Fyzgunj.	Futtyghur,	Futihgu*r*h.

G.

Gangapatam,	Gungaput*u*n.	Golagore,	Gola-gu*r*h.
Ganges (*river*)	Gunga.	Golconda,	Gulkon*d*a.
Ganjam,	Gunjam.	Gualiar,	Go,alee,ar.
Gazah,	Ghuza.	Guntore,	Guntuor.
Gazypore,	Ghazeepoor.	Guzerat,	G*oo*jrat.
Ghizni.	Ghiznee.	Gyah,	Gy,a.
Goa,	Goo,a.		

H.

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Hajypore,	Hajepoor.	Hooghly,	Hooglee.
Hazarebaug,	Hazree-bagh. / Huzaree-bagh.	Hurdwaur,	Hurdwar,
		Hurryaul,	Huree,al.
Herat,	Hurat.	Hurripaul,	Hureepal.
Hidellee,	Hijlee.	Hyderabad,	Hydurabad.

I.

India,	Hind.	Ingeram,	Injram.
Indostan,	Hindoostan.	Islamabad,	Islamabad.
Indus, (*river*)	Sind.	Ispaha n ,	Isfahan / Ispahan.

J.

Jaffierabad,	Jafurabad.	Jelasore,	Jaleesur.
Jaffnapatam,	Jufurputun.	Jerusalem,	Byt ool mooouddus Daroos sulam.
Jaggernaut,	Jugur-nath. / Jugun-nath.		
Ja-nagur, *or* pore,	Jy-nugur. / Jy-poor.	Jessore,	Jusur.
		Judda,	Jidda.
Jaunpore,	Juonpoor.	Jungypore,	Jungeepoor.
Jehanabad,	Juhanabad.		

K.

Kedgeree,	Kujree.	Korassan,	Khoorasan.
Keirpoy,	K,hirpa,ee,	Krishnah, (*river*)	Krishna.
Kishenagore,	Kishun-nugur.		

L.

Lahore,	Lahuor,	Lucknow,	Luk,hnuo.
Lollbazar,	Lal bazar,	Luckypore,	Luk,heepoor.

M.

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Macao,	Muka,o.	Masulipatam,	Much,hlee-put*un or* bundur.
Madras,	Mudras.	Matura,	Mut,hra.
	Cheenaput*un*.		Moot,hra.
Madura,	Mudra.	Mecca,	Mukka.
Mahmud- *or* Mahomedabad,	Muhmood- *or* Moohummudabad.	Medina,	Mudeenu.
		Midnapore,	Medneepoor.
		Mirzapore,	Mirzapoor.
Malabar,	Muleewar.	Mogulpore,	Moghulpoor.
Malacca,	Mulaka.	Mymensing,	Mominsing,h.
Malda,	Malda.		Mymensing,h.
Maldives, (*islands*)	Juza,er *oor* rubee.	Monghyr,	Monger.
		Moorshedabad	Moorshid-abad
Malva,	Malwa.	Mullickpore,	Mulikpoor.
Mangalore,	Munguloor,	Multan,	Mooltan.
Mangee,	Manjee.	Munnypore,	Mooneepoor.
Manickpore,	Manikpoor.	Muscat,	Muskut.
Manilla,	Mun*d*eela.	Mustaphabad,	Moostufabad.
Marawar,	Murwar.	Muxoodabad,	Muqsoodabad.
Melaveram,	Maluwurum.	Mysore,	Mysoor.

N.

Nagore,	Nugoor.	Negapatam,	Nugput*un*.
Nagpore,	Nugpoor.	Nellore,	Nuloor.
Napaul,	Nypal.	Nerbuddah, (*river*)	Nurbuda.
Naurangabad,	Nuorungabad.		
Nattore,	Na*t*uor.	Negracot,	Nugurko*t*.
Neelgur,	Neelgu*r*h.	Nuddeah,	Nudee,a.

O.

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Odeypore,	*Oo*dypoor,	Orissa,	*Oo*resa.
Ongole,	Oongol.	Oude,	Uod,h.
	Wungol.	Ougein,	*Oo*jjyn.

P.

Padshawpore,	Padshahpoor,	Persia,	Peshawur.
Palamcottah,	Palumko*t*a.	Pondicherry,	Faris.
Panjab,	Punjab.	Poonah,	P,h*oo*l-churee.
Patiala,	Putee,ala.	Poonamalee,	Poona.
Patna,	Pu*t*na.	Pullicate,	P,h*oo*l-muree.
Pegue,	Pegoo.		Baleeg,ha*t*.
	Peg,hoo.	Purneah,	P*oo*leega*t*.
Peishore,			Poorunee,a.

R.

Radnagore,	Red,ha-nugur.	Rangoon,	Ramg*oo*n.
Rajemal,	Raj-muhul.	Rohilcund,	Rohilk,hund.
Rajeshaye,	Rajshahee.	Roymungul,	Ra,e-mungul.
Ramanad,	Ramnud.	Rungpore,	Rungpoor.
Ramnagur,	Ramnugur.	Ryacottah,	Ra,e-ko*t*,ha.
Rampore,	Rampoor.		

S.

Sadras,	Sudrungpu*t*un.	Seringapatam,	Sreerungpu*t*un
Samarcand,	Sumurqund.	Setledge, (*river*)	Sutluj.
Santipore,	Santeepoor.		
Saurun,	Sarun.	Shawjehan-abad *or* pore,	Shahjuhan-abad *or* poor.
Saugur,	Sagur.		
Selimabad,	Suleemabad.	Shawabad,	Shahabad.
Selky,	Sulkee,a.	Sheergotty.	Sherg,ha*t*ee, *or* Shuhur-g,ha-*t*ee.
Serampore,	Sreerampoor.		

Vulgar.	*Correct.*	*Vulgar.*	*Correct.*
Siam,	Seam.	Soorool,	Soorool.
Sylhet,	Silhut.	Sumbulpore,	Soombool poor.
Soane,	Sohun.	Sunderbund,	Soondur-bun.
Sooksagore,	Sook,hsagur.	Surat,	Soorut.
Soonamookey,	Sonomook,hee.	Sursotty,	Suruswutee.

T.

Tamlook,	Tumlook.	Telingana,	Tulunganu.
Tanjore,	Tunjoor.	Thibet,	Tibbut.
Tannasore,	T,hanesur.	Tipperah,	Tipra.
Tatta,	*T*hut,ha.	Tranquebar	Trinkabar.

V.

Vellore.	Wuloor.

A perusal of the following quotation from the HINDOOSTANEE GRAMMAR, page 183, with some additions of my own, may not be unpleasing to the curious, to shew them the plan upon which many names in the foregoing list may be analysed.

abad, { " Ukbur-*abad*, *the city* of Ukbur; Ilah-*abad*, *the city* of God; Moorshid-*abad*, *the city* of Moorshid, or the teacher; Uzeem-*abad*, *the city* of Uzeem, rather than the *great* city, as the founder's name is generally preserved.

nugur, { Ram-*nugur*, *the city* of God; Moosa-*nugur*, *the city* of Moses; Da,ood-*nugur*, *the city* of David; Jy-*nugur*, *the city* of victory; Juhangur-*nugur*, *the city* of Juhangeer.

poor, { Ghazee-*poor*, *the town* of Ghazee; Mihr Ulee-*poor*, *the village* of Mihr Ulee.

shuhur,	Unoop-*shuhur*, *the city* of Anoop, or the incomparable *town* ; Much,hlee-*shuhur*, Fish-*town*.
gur,h,	Futih-*gur,h*, *Fort*-victoria; Martin-*gur,h*, *Fort*-Martin; Nujuf-*gur,h*, Nujuf's *fort*."
gunj.	Ulee-*gunj*, *the market* of Ulee; Baqur-*gunj*, *the market* of Baqur.
gola,	B,hugwan-*gola*, *the market* of B,hugwan.
b,hoom,	Beer-*b,hoom*, the Hero's *land*.
ga,on,	Bura,ga,on, the large *village*; Chut-*ga,on*,* Lamp-*town*.
bazar,	Qafim-*bazar*, Qafim's *market*; Lal-*bazar*, the red *market*.
k,hund,	Rohil-*k,hund*, *the division* of the Rohelas.
putun,	Gunga-*putun*, *the town* of the Gunga; Much,hlee-*putun*, Fish-town, Sreerung-*putun*, Sreerung's *city*.

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* An ancient and curious story among the Hindoos, respecting this town, may not be unworthy of relation—They say, that formerly this place was much frequented by fairies, till a holy man with a lamp (*chatee*) in his hand came there, and they have since entirely disappeared. From that time it was called Cha*t*ee-ga,o*n*, now corrupted to Chu*t*-ga,o*n*.

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